WOODSTOCK LETTERS

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TERCENTENARY CELEBRATION OF THE SODALITY

IN THE NEW YORK MARYLAND PROVINCE.

(DEDICATED TO VERY REV. FATHER VICAR.)

GEORGETOWN COLLEGE, D. C.

A letter from the Very Rev. Father Vicar of the Society of Jesus, addressed to the members of the Order throughout the world, called attention to the fact that on December 5th of the current year would occur the three hundredth anniversary of the establishment in the Roman College of the Sodality of the Blessed Virgin Mary; and inviting the members of the Society of Jesus, as well as the faithful under their care, to unite in celebrating appropriately so interesting an event. By gracious concession of our Holy Father, Leo XIII, special indulgences were granted for the occasion.

The response made to this circular, judging from what has been done in our own country, was most cordial, and cannot fail to gratify the fatherly concern of the Sovereign Pontiff. Novenas, triduums and commemorative services have been largely attended, and the devotion, fostered in this pious confraternity, has received a powerful impulse.

In Georgetown College, special reasons existed for the observance of this Tercentenary. Here, in 1810, antedating by many years any similar establishment elsewhere, was instituted the first Sodality erected within the limits of the United States. On the desk before us lies a time-stained manuscript book of some forty pages, in which is to be found the first copy of the Rules of the Sodality drawn up for our American Catholics, and following this the list of the original members.

On Sunday, December 8th, 1810, George Boarman, Wm. Brent, John Cottrell, Thomas Downing, Robert Durkee, Edward Kavenagh, John Kelly, George King, of Chas., William Llewellin, Richard McSherry, Henry Quinn, Ignatius Newton, Thomas Richardson, and Aloysius Young, all students of Georgetown College, were admitted into the Sodality of the B. V. M., and thus formed the first band of sodalists canonically existing in our country. One year later, Benjamin Fenwick, Leonard Smith, John Gregory, John Durkee, George Fenwick and Joseph Carberry, were united to the same body.

George Boarman, whose name heads the list, was probably a relative of Commodore Chas. Boarman, who died in Martinsburg, W. Va., a few years ago, and whose college career was cut short by the war fever which raged in these parts about the year 1811, the enthusiastic lad having exchanged his dormitory bed for a hammock on board a sloop-of-war of our then infant navy. Edward Kavenagh, one of the original group, became Governor of Maine, and was for a time Minister from the United States to Portugal. The religious spirit which made him a proto-sodalist in his native land never left him in the walks of public life which he was destined to tread; and at the present day the splendid Kavenagh School in Portland, Me., is a monument to this fidelity of his to the faith of his fathers. Richard McSherry, the tenth on this roll of honored names, died eleven years ago, at the residence of his son, in Baltimore. From the obituary notice which appeared in the *Journal* at the time,

we extract the closing paragraph, satisfied that the eulogy therein pronounced was richly deserved:

Dr. McSherry's life was spent in the labors of his profession and in doing good. No man in the community was more beloved or respected. He was a skillful and successful physician, a good neighbor, a good friend, and a good citizen. Fifty years after leaving Georgetown College, where he made his first spiritual retreat, he made another with the Jesuit Fathers of Loyola College. His long life was indeed a preparation for a better one. He died peacefully, fortified by the sacraments of the Church, whose precepts he had always faithfully observed, and his remains now rest beside those of his parents, his beloved wife, his children, and grand-children at Martinsburg.

The last of this band of first Sodalists became a Jesuit, and for many years Father Aloysius Young was widely known and esteemed for his piety and rare classical learning.

George Fenwick and Joseph Carberry became Jesuits. The former was one of the scholastics sent to Rome to pursue his studies — Ryder, Fenwick, Mulledy—and who, on returning to this country, did so much to elevate the standard of studies in Georgetown, then the only college of the Jesuits in this country.

Running down the list of sodalists who, in successive years joined this pious society, we come across some of the most honored and honorable names in Maryland, Virginia, Louisiana, Pennsylvania and other States of the Union. Not until 1825 do we find mention made of the spiritual director of the Sodality. In that year we read: "Rev. B. Fenwick, Superintendent," the same who became afterwards Bishop of Boston, had directed the Sodality here in the fifteenth year of its existence.

With all modesty do we glory in this claim of our association, of being the oldest Sodality in the United States, and we may confidently hope that our College shall never be without its share of her favor, under whose patronage so many years ago pious youths gathered to do her honor.

Our celebration on the 8th of this month was simple,

though, we trust, none the less sincere and acceptable to the Blessed Virgin, whose festival we kept. A *Triduum* preceded the feast, Benediction of the Blessed Sacrament being given every evening. High Mass was sung on the morning of the 8th, and all the Catholic students, who have made their first Communion, six only excepted, approached the Holy Table. At the same hour, in the small community chapel, a little band of first communicants were admitted to receive from the hands of Father Stack the Holy Eucharist.

That indispensable feature of every college-boy's celebration was not wanting—"a feast"—and Father O'Kane, the Director of the Sodality, who holds also the position of "Minister of the Interior" in our little State, provided for his sodalists a bountiful supply of good things, to which they did full justice at 5.30 in the evening. One of our former prefects of the Sodality, Mr. Condé B. Pallen, of New York, was our guest on the occasion.

At 8 P. M. there was a solemn reception of twenty-seven members into the Sodality, who were addressed by Rev. John A. Conway, S. J., of Woodstock College, formerly a professor in our institution. His discourse was admirable, and deeply interesting to all who were present. The exercises closed with the Benediction of the Blessed Sacrament.

ST. JOSEPH'S, PHILADELPHIA.

Sunday evening, Dec. 7th, 1884, the Tercentenary of the Canonical institution of the Sodality of the B. Virgin Mary was celebrated with becoming magnificence in the historic St. Joseph's of Philadelphia. In preparation for the feast of the Immaculate Conception, a novena was conducted by Fr. Romano, director of the Sodality. The exercises were largely attended. The church and altar were magnificently decorated for the Sodality celebration and for the feast of the Immaculate Conception. The members of the Sodality approached Holy Communion in the morning, and in the evening an elaborate musical programme of litany and

hymns in honor of the glorious Queen of heaven was rendered with that precision and excellence for which St. Joseph's Sodality has become specially noticeable. Before Benediction of the Most Blessed Sacrament, a sermon was preached by Fr. Bric, who spoke of the great work done by the Sodalities. They were one of the means of counteracting the heresies of the 16th century and of restoring piety throughout the world. Like all institutions of the Church they had a twofold effect, a spiritual and temporal one—from the sanctification of its members flowed temporal blessings. Many young men who become wrecks would be useful members of society if they had the graces and the protection which the Sodality obtained for its members. It was because he realized the importance and value of Sodalities that Fr. Aquaviva obtained of Pope Gregory XIII, in 1584, the Canonical Institution of the Sodalities of the B. V. M.

The present large attendance and the equally large attendance at the novena exercises showed the interest the people of St. Joseph's and the members of the Sodality especially took in their association. They had reason to love it. It was the oldest in Philadelphia and one of the oldest in the country. It was a mother or primary Sodality after which the others in the city were modeled.

The members of the Sodality should be faithful to its rules and regulations, and do all in their power to induce their friends to put themselves under the protection of the Queen of heaven by joining her Sodality and assisting at the devotions in her honor.

After the sermon Benediction of the Blessed Sacrament was given by Very Rev. Maurice Walsh, V. G., assisted by Frs. Ardia, Romano and Bric. The Vicar-General presided in absence of the Most Rev. Archbishop Ryan who had promised to preach, but was detained at the Plenary Council.

On Monday the 8th, feast of the Immaculate Conception, there was Solemn High Mass, Fr. Romano, celebrant. The church was crowded to overflowing as on Sunday evening.

The Sodality at St. Joseph's numbers over 300 attending members; it is under the spiritual direction of Fr. Romano, who has had charge of it for over four years.

BOSTON COLLEGE, MASS.

As it was not feasible to hold the Sodality celebration on the day on which the Church commemorates the Immaculate Conception, the octave was fittingly appointed for the purpose. Accordingly, on Monday morning, the 15th inst., at nine o'clock, the students gathered for a solemnity so edifying and at the same time so peculiar that it stands without a parallel in the history of the college. They first proceeded in a body to the church, where they attended Mass which was offered by Fr. Pius Massi, their chaplain in ordinary. After this preparatory act of worship rendered to the Most High, they went to participate in the *Academia* which the senior Sodality had arranged in the *Aula Maxima*. How amazed were they at the novel effect of the hall from which the garish light of day had been excluded, and how they admired the emblematic decorations that glowed with richer hues in the soft illumination of gas and tapers. A variegated mass of satin and art drapery had been lavished along the walls and across the clusters of pilasters, in banners and oriflammes which with their religious devices, gave to this temple of the academic muses, the appearance of a medieval cathedral. It was the stage, however, that presently caught and held the eye by its transformation into a brilliant shrine. On the proscenium two standards displayed the legends:

GREGORIUS XIII. SANXIT
MDLXXXIV
LEO XIII. FOVET
MDCCCLXXXIV

The scenes had been set to represent the hall of a royal palace. At the extreme arch of the vaulted and pillared spaces, beneath a canopy of satin and embroidery, arose the

statue of the Immaculate Virgin Mother in whose homage the entire festival was inaugurated. The vista that culminated at the pedestal, and was formed of exotics with the exquisite symmetry and the deep glossy verdure of their foliage, and of gilt candelabra with their decades of lighted tapers and their crystal pendants furnishing a merry dance to myriads of irises, fulfilled more than the humble part of giving locality to the celebration; it remains an image of beauty in the memory of the spectator. The Senior Sodality had invited as guests and also as participants in the demonstration, the Faculty and Fathers of the College, some former members, the Junior Sodality and the students in general. As the exercises were to blossom forth from the heart and so might lose their simple delicate charm by publicity, even the friends of the students were rigidly excluded. In response there were present: the Rev. President, Father Edward V. Boursaud; the Prefect of Schools, Fr. D. Leo Brand; Fathers Welch, Charlier, McQuaid, Byrnes, Russo and Shandelle of the college; the Rev. Thomas Coghlan and the Rev. Francis Butler, alumni of this institution and the large corps of Professors. In all about three hundred took up the elegant programme into the more minute details of which we shall not enter, since these may be readily understood from the first column of our *Stylus* supplement.

It may be noted in passing that the *Academia*, or series of literary and musical performances with a predominant religious tone, owes its existence to the Primary Sodality of the Roman College, where it was originated in 1569. So effective an aid did it prove in education, that it was shortly after recommended by the Jesuit authorities, and statutes for its conduct were framed for it in the *Ratio Studiorum*. It was the happy intention of our Sodality to arrange its Academia on the antique model, and those who were acquainted with the scheme of the original did not consider their effort an inferior imitation.

The exercises were opened with the prayer "Actiones nostras" by Mr. P. F. Mulry, S. J., under whose management as Director of the Senior Sodality, they were con-

ducted. In the rendering of the pieces, all the choruses of the students, the "Holy Angels' Tribute" and the Latin hexameters bore off the palm. The greatest individual triumph was obtained by Thomas J. Hurley, '85, who had written the words, composed the music and who then sang his hymn in that sweet and finished tenor of his that has been the gem of many a celebration in college and church. Mr. Edward J. MacGoldrick, the college choir-master, duly presided at the piano, enjoying the reward of his interest in arranging some of the hymns and in directing the St. Cecilia Society. The Latin ode, it may be observed, is taken from the collection of lyrical poems written by Fr. Matthias Casimir Sarbiewski, S. J., surnamed the "Horace of Poland," and is a cameo of classic excellence—is, in fact, one of the neatest specimens of Hebrew imagery cut into the Roman idiom we remember to have seen. We must congratulate the Sodality on having brought to light that sublime invocation to our Virgin Mother which St. Gregory the theologian places at the end of what we might style his Divine Tragedy. A pretty thought to bind the almost inspired psalm of the Gregory of the East with the music of the great Gregory of the West. It is, moreover, noteworthy that the strong and ardent language which the holy Doctor of the fourth century employs in regard to the "all-blessed Virgin," rivals the most affectionate terms, sometimes deemed exaggerated, which we find in the writings of St. Francis de Sales and St. Alphonsus Liguori, the Doctors of the Holy Church in the nineteenth.

The short hour had passed and the accents of the venerable Greek hymn died away, when the Rev. Fr. Boursaud arose to express his gratification as a most interested witness of the piety of the students and the ability displayed by them in their literary and musical efforts, all of which they had rightly directed according to the Jesuit motto—*ad majorem Dei gloriam et Beatæ Mariæ Virginis honorem.* As a little episode which proved most agreeable to the collegians, he presented the *Stylus* prize to Mr. Richard F. Harris, '85, with a few remarks complimentary to the winner and incen-

tive of equal endeavor to the rest. All then adjourned to the church where solemn Benediction of the Blessed Sacrament was imparted. At this ceremony, the Rev. President was the celebrant and was assisted by Father Brand as deacon and Mr. Kelley, Director of the Junior Sodality, as sub-deacon; all the Fathers and Scholastics of the college, robed in surplices, appeared in the sanctuary. The sublime chorus of the "Te Deum" crowned the celebration.

The rest of the day which had smiled from foul into fair, was devoted to recreation. We may confidently state that all who were present will not forget, as long as memory holds her firm seat, the spectacle in our College Hall in which the students decorated with the medals and ribbons of Mary's most favored Sodality, applauded with the enthusiasm peculiar to themselves, all that was said and sung in honor of the Mother of the Emmanuel. It was, indeed, a scene that would have gladdened the heart of the Chief Pastor of Holy Church who loves the associations of the young and styles them *frugiferæ sodalitates*, and would have rewarded the zeal of the Very Rev. Anthony M. Anderledy, the Vicar of the Society, who is the chief promoter of this Tercentenary jubilee, had they been witnesses. In all modesty we will only suggest that no more genuine piety could have been shown at the Roman College three centuries ago, when the canonical institution of the *Primaria* was proclaimed, than that which welled from the sweet and sincere hearts of our fellow-students on this three-hundredth anniversary.

LEONARDTOWN, MARYLAND.

We commenced with a novena of preparation. There was a general Communion for the Sodalists on the feast. Besides the Sodalists, many of the congregation went to Holy Communion. Fifteen children made their first Communion at the early Mass. Quite a number of Communions was distributed during the octave. We had High Mass sung by Fr. Jenkins on the feast. In the evening there was a sermon on the Immaculate Conception by Fr. Hayes, fol-

lowed by Benediction of the Most Blesed Sacrament. Music, very good—furnished by St. Aloysius' choir of this town. Number of Sodalists sixty-one; all black, but beautiful, as says the Scripture.

CHURCHVILLE, PENNSYLVANIA.

The Tercentenary of the Sodality of the Blessed Virgin Mary was celebrated in the church of the Most Blessed Sacrament at Churchville by a novena with the Benediction of the Blessed Sacrament. Every day during the novena at 7 P. M., the services began with singing, the recitation of the litany and other prayers selected for the occasion; a sermon or an exhortation was given each time by the spiritual director of the Sodality, Fr. A. Rapp. The church was well filled with the pious children of Mary, and they flocked thither not only from the neighboring village, but also from places over five miles distant. The first few days heaven helped in sending us the benefit of the full moon and fair weather, but for the last three days rain set in and in consequence thereof not so many confessions were made as we expected. I am happy to say that the pious people showed a great deal of devotion to our Mother during this time, and they expressed their wish to have every year such a novena, which we are willing to give them with the approbation of our Superiors.

CONEWAGO, PENNSYLVANIA.

On the feast of the Immaculate Conception we celebrated here the Tercentenary of the institution of the Sodalities devoted to the honor of our Blessed Lady. It had been announced two weeks previously that, in order to give all the Sodalists an opportunity of gaining the indulgence, confessions would be heard on the following Saturday and Sunday, dispensing with Sunday School, Vespers, etc., on the latter day, and also that another Mass would be celebrated at eight o'clock on the holyday to accommodate those who could not assist at the first which was to be at half-past six. Saturday came, and with it a dreadful storm of wind and rain,

so that no confessions were heard. This unpromising state of affairs determined us to postpone the celebration, but, lo —Sunday dawned bright and clear and numbers of people came to confession long before the time for Mass. Being perplexed how to act, I asked an intelligent old farmer how were the roads, and what were the prospects for a large attendance. He replied that the rain had beaten down the roads and that the strong wind during the day would dry them up considerably; besides the mornings were moonlight and if a frost came (a very likely event), the walking and driving would be excellent. This decided me, and at the Masses I announced that everything would proceed as had been promised. All of that day, and for a great part of the morning of the eighth, we heard confessions, and the result was over 900 Communions, a fact which astonished everybody.

At the first Mass, besides the usual choir singers we had part of the McSherrystown band as an orchestral accompaniment. In the afternoon at three o'clock we had appropriate exercises, and Fr. Haugh preached a sermon worthy of the occasion. Most all the members of our congregation from the time of their first Communion, are enrolled in the Sodality. We received about forty new members, most of whom were boys and girls. Nothing occurred to interfere with our programme, and thus passed a day which will be long memorable in Conewago. The day was celebrated in the missions as well as their opportunities would admit. The number of Communions, in proportion to the bulk of the congregation, was respectable. Fr. Emig's church, at Hanover, was decorated to such a degree, as to extort admiration from even the most prejudiced against our faith.

ST. JOHN'S COLLEGE, FORDHAM, NEW YORK.

The eighth of Dec., 1884, will often be remembered by the students of St. John's with feelings of pleasure and piety. Doubtless, for long years to come the members of the three Sodalities at Fordham will often return in spirit to the College

Chapel to gaze upon the altar which on that day was lit up with hundreds of lights and fragrant with the perfume of fresh bright flowers. Perhaps, in years hence the souls of our Sodalists will again thrill with delight, when, in fond recollection, recalling their joy on Our Lady's Feast, they seem to hear once more the sweet voices of companions who have long ago been called away to that eternal celebration of which our grandest solemnities are but the merest shadow.

All the Sodalities of the Blessed Virgin began, as Rev. Fr. Provincial had prescribed, a novena to Our Lady preparatory to the feast of the Immaculate Conception. During the progress of the nine days' devotions, the first Friday of the month occurred and quite a number of Sodalists went to Communion. The number of those who approach the Holy Table on the first Fridays of the month this year has notably increased. If this practice continue it cannot fail of drawing down blessings upon the students at Fordham. The novena over, the morning of Our Lady's Immaculate Conception dawned bright, chilly and clear. It found the boys, after a general confession the evening before, with bright faces and light hearts ready for the feast. At 6.30 there was a Low Mass, at which not only the Sodalists, but all the students in the college communicated. At 9 o'clock all again assembled in the chapel for Solemn High Mass, which was celebrated by Fr. Cahill, assisted by Fr. O'Reilly as deacon and Mr. Richley as sub-deacon. The vestments of heavy golden cloth used on the occasion were presented to the college a few days before the celebration; while the beautiful chalice and costly missal also used on this occasion were given some years ago to Father Rector by their Holinesses, Pius IX, and Leo XIII. The green house had been shorn of its fairest and most fragrant blossoms to deck Our Lady's shrine; while the main altar was almost hidden beneath its weight of bright flowers and starry lights. Another feature of the Mass was the order and grace which appeared in all the movements of the altar-boys. About thirty or forty boys in their red and black cassocks, and representing

almost every age, size and class in the college, added considerably to the beauty and grandeur of the ceremonies. The singing under the direction of Mr. Quirk was in keeping with the celebration, and it was evident that the best voices had been chosen and carefully trained.

At 6.30 P. M., all again met in the chapel for a sermon and solemn Benediction. The sermon was delivered by Rev. Fr. McLaughlin of St. Stephen's. Some years ago he left Fordham and went to Rome to make his studies. There he was ordained less than a year ago. When he heard of the Sodality celebration he offered to preach on the occasion, and his sermon was all that we could desire. When the preacher had finished the altar was lighted up for Benediction. Loud and clear, amid sweet flowers and numerous lights and clouds of humble incense, rang out the sweet voices of our choir in a thrilling anthem of praise to Our Lady. The music at Benediction was rendered especially fine by the college band accompanying the choir.

But the feast of the Immaculate Conception did not end our celebration; for on the Sunday within the octave of the feast the reception of larger boys into the Sodality took place. The reception for those of the second and third division had been held some weeks before. Before the larger students enrolled themselves as clients of Mary they all went to Communion; after the Mass Fr. Halpin preached a forcible and touching sermon on the necessity of keeping one's word, and showed them that they were about to give their word to advance the honor of Mary and consequently they were bound to stand to their promise. On this occasion twenty-one were admitted to become members of the Sodality. At the two receptions which preceded this one about thirty-five new members were received, making a total of over fifty new members admitted into the Sodalities this year.

Before closing this paper it may be interesting to give the total number of Communions here since the year began. The boys returned on the 10th of Sept., and since then the number of Communions received *by them* amounts to 1443, or about 96 a week. This certainly speaks well for the piety of the students of St. John's.

GESÙ, PHILADELPHIA.

In answer to your communication, I beg to inform you that our celebration of the Tercentenary was a thorough success. The Sodality, small in number (321) which is due to the fact that there is one established in every parish, and also to the smallness of our own parish since the new limits prescribed, came to the devotions every night, and what is more their example seems to have awakened the whole congregation. For the church was literally packed all through the novena. Fr. Burns from Liverpool opened the exercises, and Fr. Villiger conducted the rest. We have every reason to be thankful for the great good that was done, and hope its fruits may last.

HANOVER, PENNSYLVANIA.

St. Joseph's Church, Hanover, Pa., has two Sodalities. They sprang into existence with the church, A. D., 1877. The one is for young men, the other for young ladies. The latter was a success from the start, and has ever since continued a model Sodality. It numbers 66 members. That of the boys is less numerous. It counts but 29. It is a herculean task to establish a confraternity among boys in a small country-town. Half of them have to leave home to find work. However, what we have is worth having.

A novena in honor of the Immaculate Conception preceded the celebration of the Tercentenary of the Sodality of Our Blessed Lady. St. Joseph's Church on the day of the feast wore its gala dress. The altar of the Blessed Virgin was a gem of beauty. An ocean of lights intermingled with the rarest flowers gave it a heavenly appearance. During the Mass the Sodalities approached the Holy Table, followed by twice as many devout parishioners.

During the afternoon service the programme was the following: 1. Recitation of the Office. 2. Renewal of the act of consecration by the prefects of the respective Sodalities; all the members holding lighted tapers. 3. Recitation

of the Litany of the B. V. M., with other suitable prayers. 4. Hymn by the choir. 5. Short address by the pastor. 6. Tantum Ergo and Benediction. 7. Te Deum laudamus.

HOLY TRINITY, BOSTON, MASS.

The only considerable parish of German Catholics in New England, owes its prosperity to the perfect organization of its confraternities. But for these, the parishioners scattered as they are over the outskirts of Boston, would be induced to frequent the nearest churches and lose their identity among their Irish-American correligionists; whereas now, they all loyally converge to their beautiful gothic *Dom*, "the German cathedral," as it is sometimes styled, situated in the very heart of the city, and there maintaining the pious traditions of the fatherland, form one of the most edifying congregations of this country. The system of these confraternities is in so far different from that in operation in other Jesuit churches, that the fathers and mothers of families are members of the Archconfraternity of the Rosary, whilst their unmarried sons and daughters are associated in the Sodality of the Blessed Virgin duly affiliated to the *Prima Primaria* of the Roman College. With this statement and the addition that the married men's section of the "Living Rosary" numbers four hundred, and that of the married women six hundred, we pass on to report the solemnities with which the Sodality celebrated its Tercentenary. A novena to prepare for the event and to comply with the conditions of the jubilee, was begun in season to conclude on the Sunday within the octave of the feast of the Immaculate Conception. In order to intensify the fervor of this preparation, a triduum was preached by Father Hauser of Buffalo, formerly a missionary in Hindostan, who drew an audience that crowded the little space left in the church by the Sodalities. The sermons closed on Friday night, Dec. 13, in prudent anticipation of the numerous confessions that occupied the afternoon and night of Saturday. On the next morning, at the seven o'clock Mass, both branches of the Sodality, the young men as well as the young women, received Holy

Communion together, in pious emulation of which might present the more complete ranks. This was the interior and spiritual celebration of the Tercentenary which must have proved most gratifying to Our Lady; the public demonstration took place at half-past seven in the evening. The national taste for a splendid ceremonial was eminently displayed on this occasion. The coldest Puritan blood would have been warmed by the jubilant bells, the orchestral peals of the organ, the glowing saints in the windows of the richly illuminated church, the voices of the Sodalists reinforced by the old and the young of the congregation, singing their sonorous hymns; no wonder then that the veins of these Catholic Germans were throbbing with enthusiasm.

The exercises opened with the *Veni Creator* by the choir, after which Fr. Hauser ascended the pulpit and gave an impulse to the piety of the evening by the fervid breath of his exhortation. Then followed a reception of new members into the Young Ladies' Sodality, together with the profession of faith and the renewal of the act of consecration made according to the peculiarly solemn ritual of this church. The procession was next in order. It consisted of various groups: little maids attired as angels, boys who bore bannerets floating the titles of the Litany of Loretto, a bevy of girls with the symbols of the Blessed Virgin on satin cushions, four young misses who bore aloft a statue of Mary Immaculate—of her who was the recipient of all this loving homage—the young lady consulters and the officers of the Young Men's Sodality in evening dress with lighted tapers in their hands, their medals glittering on their breasts. The clergy of the church who had in the meantime appeared in the chancel, closed the long and festive pageant. After the march through the aisles during which the members of the procession alternated with the choir and congregation in chanting the litany, the sanctuary was again reached and the *Te Deum* intoned; the "Grosser Gott" was given in the full throated response to which only the fretted vaults of a German church can echo. Solemn Benediction concluded these ceremonies; Fr. F. X. Nopper acting as celebrant, Fr.

H. J. Shandelle, as deacon and Fr. Joseph Krieg as subdeacon.

Both Fr. Jansen who as director of the Young Men's Sodality, has three hundred and thirty members on his roll, and Fr. Krieg who presides over the Sodality of three hundred unmarried ladies, deserve to be congratulated on the spirit that reigns in these flourishing bodies, and that was made manifest in this memorable and brilliant celebration of the Tercentenary Jubilee.

IMMACULATE CONCEPTION, BOSTON.

The contributions to the observance of the Tercentenary, on the part of Ours at Boston College and at the Church of the Immaculate Conception which they serve, amount principally to three: the solemn commemoration of the event by the large and fervent Sodalities of the congregation; an *Academia* by the students of the college, and lastly, the suggestion and promotion of an English translation of Father Louis Delplace's History of the Sodalities, recently published in Belgium. Without any further reference to the contribution last mentioned which, we trust, has by this time reached our brethren, we now briefly describe the two celebrations that rendered this December venerable to the participants, whilst they produced much good among our people and our students.

On the night of the feast of the Immaculate Conception, the four Sodalities which usually meet in St. Valentine's chapel, assembled in the upper church. The young men who are generally in the minority, were reinforced by deputations from the sister Sodalities of the church of the Holy Trinity, and St. Augustine's; whilst their seniors appeared with ranks considerably strengthened by a delegation from St. Joseph's. The Sodality of the ladies, married as well as unmarried, overflowed their half of the church until the spacious edifice was crowded almost exclusively with Sodalists. In the brilliant illumination of the altar and of the coronals

that gird the pillars, this most beautiful of temples looked more virginal than ever and deserved the privileged name of "the Immaculate" which it has among Bostonians.

The order of exercises was as follows: The rosary recited by the prefect of the Young Men's Sodality; Hummel's *Alma Virgo*, with the solo by Mrs. Lewis, the soprano of the church quartette; the reception of new members; the *Veni Creator;* the *Ave Maris Stella*, and in fine, the Solemn Benediction. The sermon was preached by Fr. Michael J. Byrnes, who made the Tercentenary his appropriate subject. Rev. Fr. Edward V. Boursaud, the Rector of the College, conducted the reception by which a considerable increase went to swell the ranks of the Sodalities which now number close on two thousand. He was assisted by Frs. Nicholas Russo and Henry J. Shandelle, the Directors, respectively, of the Married Ladies' Sodality and of that of the young men. Frs. Charlier and Jansen, the latter from our German Church, were present in the sanctuary. The *Te Deum* with which the evening closed, was a first effort of congregational singing in the church and was given with fine effect, in alternate strophes, by the select choir and the large body of the Sodalists who, by direction of Fr. Boursaud, had been trained by the organist, Mr. Edward J. MacGoldrick.

We should overlook an event of prime importance which happened this same Monday, the 8th of December, if we failed to mention the introduction of a custom unfortunately new in this, as it would be in many other churches of the country, we mean, the due observance of the holydays of obligation with the Solemn High Mass usually postponed to the following Sunday. Here, what a contrast between last All Saints' with the old régime simple *missa cantata* served by a wee bit of a clerk and without a sermon, and this feast of the Immaculate Conception set off with all the splendors of an ecclesiastical function and with a magnificent discourse on the mystery commemorated! What a change too in the choirs! Then, a perfunctory paid quartette; now the choir of college students singing with all the sweet, fresh melody of young and enthusiastic—artists, we

would almost style them. The congregation had been completely gained over to the new idea, and further incited by the announcement that the sermon would be by Fr. John J. Murphy, Rector of Gonzaga College, attended in large numbers. We may count upon this experiment of properly solemnizing the holydays as a success from this moment. It is not the least effort that was made to touch with pleasure the Immaculate Heart of Mary on this festive occasion of the jubilee.

LOYOLA COLLEGE.

The feast of the Immaculate Conception will long be remembered by the members of the Sodality of the Blessed Virgin Mary attached to the church of St. Ignatius. Ever since it was committed to his charge, the Rev. Director has been making heroic efforts to infuse new spirit into the Sodality, and the number present on the evening of the 8th, showed with what happy results his labors had been crowned. In the morning the members received Holy Communion, and at the evening services the church was so well filled that many persons were obliged to stand throughout. The altar of the Blessed Virgin was gayly decked with numerous lights and flowers, and the bright new church, brilliantly lighted from above, looked fairer than ever.

After the recital of the Little Office by the Sodality, the Rev. Wm. Pardow of St. Francis Xavier's, N. Y., delivered a sermon on devotion to our Blessed Lady. His subject was taken from the words of the epistle for the feast: "The Lord possessed me in the beginning of his ways, before he made anything from the beginning"—and he pointed out their application to the Mother of God. "What shall we say of those," said he, "who profess to honor God and yet despise His Mother? What should we think of a person who professed to give us the works of an author to read, but withheld the author's masterpiece? Of one who essayed to recount the glories of Michael Angelo, and in his panegyric said nothing about St. Peter's? Do they not act in like manner, who profess loyalty to Jesus Christ, and yet never

speak of His Blessed Mother? Such persons begin with despising the Mother and end with rejecting the Son." His exhortation was strong and to the point. "If we wish," said he, "to be children of Mary and her possession we must avoid sin—the only obstacle to the accomplishment of our desires."

After the sermon the reception of fifty new members into the Sodality took place. Diplomas of membership were then given to all the Sodalists, and the exercises closed with Benediction. A new feature introduced into the Sodality by its present Director is the singing of its members in unison at their regular weekly meetings and at the Benediction which follows. It is a step towards full congregational singing which may be looked forward to as an easy and natural outgrowth of the present movement. Mention should be made of the intention of the Sodality to leave a memorial of this day, by tiling the church floor. For this some $1500 will be necessary, but with the generous spirit that animates the members, there will be little difficulty in realizing that amount. Moreover, the names of all the members present on the 8th will be engraved on a tablet to be placed in the vestibule of the church as a memorial of the three-hundredth anniversary of the founding of the Sodality.

ST. FRANCIS XAVIER'S, NEW YORK.

The novena for the five Sodalities connected with this church and parish began on the evening of Tuesday, Dec. 8th.

The sermons were preached by the Rev. FF. Pardow, Prendergast, J. O'Connor, McKinnon and Denny.

The admission to the church was by tickets. The tickets were of divers colors according to the different Sodalities, and indicated the seats reserved for members. The members alone were almost enough to fill the church.

At the close of the novena, Wednesday, the 17th, there was a procession, during which the Litany of the Blessed Virgin was sung, and a reception had into all the Sodalities.

About one hundred and fifty candidates were received. The special feature of this celebration was the congregational singing under the direction of Fr. Young and Mr. Klein, the organist. The book used was the Roman Hymnal. Smaller hymn books were distributed to all Sodality members.

The general Communion day was Sunday, the 14th, at the half-past 7 o'clock Mass.

ST. JOSEPH'S, NEW YORK.

The third centennial of the institution of the lay-congregations of the Blessed Virgin Mary has been celebrated in a solemn manner in our little church.

Our Sodalities are the following: Men's Sodality under the title of St. Joseph, members, 60; Married Women's Sodality under the title of the Holy Angels, 70; Young Men's Sodality under the title of St. Aloysius, 50; Boys' Sodality under the title of St. Stanislaus, 40; Young Women's Sodality under the title of St. Rose, 123.

We had a novena; every evening we recited the rosary, and had Benediction. On the evening of the feast itself there were a sermon and a solemn procession of the said Sodalities; the celebration was closed, according to German fashion, with the "Grosser Gott."

ST. JOSEPH'S, PROVIDENCE, RHODE ISLAND.

We celebrated the Tercentennial of the foundation of the Sodalities of the Blessed Virgin Mary by a novena which terminated on the feast of the Immaculate Conception. The exercises consisted of the singing of the Litany, the recitation of the beads, a sermon by the Fathers on alternate evenings. The Sodalists in all number a little over one thousand. During the novena we heard about 1400 Confessions and gave as many Communions.

ST. JOSEPH'S, TROY, NEW YORK.

The great anniversary was celebrated in our church in a manner long to be remembered. The devotion shown by all the Sodalists was very consoling to the Fathers, and made them hope for great things in the future from these clients of Mary.

The Sodality of the young men had their celebration on the 14th of December after a novena of instructions. There was a general Communion in the morning, and in the evening a sermon and reception of postulants. Three hundred Sodalists pronounced solemnly the act of consecration to the Blessed Virgin Mary. The exercises were ended by the Benediction of the Blessed Sacrament.

The Young Ladies' Sodality had also their novena in their own chapel at the convent of the Sisters of St. Joseph; on December 21st, they had a celebration in St. Joseph's Church.

The Tercentenary was also celebrated at St. Michael's. We did our best.

ST. JOSEPH'S CHURCH, WASHINGTON, D. C.

Our people living so much scattered, we had to be satisfied with saying the prayers for the novena during the 8 o'clock Mass. On the feast of the Immaculate Conception we had Solemn High Mass at 10 o'clock, during which the Rev. Father Brambring preached an excellent sermon on the great privilege of our Blessed Mother. In the evening at 7 o'clock the service began with a hymn sung by the choir, followed by the "Veni Creator," preceding the sermon preached by Rev. Father Brambring on the greatness of the Blessed Virgin. It was a splendid sermon, at least equal to, if not even excelling that preached in the morning. After the sermon I finished the prayers for the novena according to the Raccolta. Whilst a hymn was sung the candles to be carried in the procession were lit, after which the procession started: Crossbearer, acolytes, priest with white

cope, accompanied by two priests in surplice; Young Men's Sodality (about 20); Married Men's Sodality (about 30); the statue of Blessed Virgin carried aloft by four girls, preceded by *winged angels* and followed by *winged angels*. Then followed the Sodality of young ladies (about 50), and the Sodality of married ladies (about 60–70). You see we had a rather long procession. All the members of the Sodalities, old and young men not excluded, carried burning candles in their hands. The procession moved several times through the church, whilst the whole Litany of the Blessed Virgin was sung by the choir. At the end of the Litany I put the statue on the altar of the Blessed Virgin. All the members of the Sodalities took their respective seats in the pews and kept the burning candles in their hands, whilst I recited aloud a short formula of a renewal of the consecration to the Blessed Virgin. After the Benediction of the Blessed Sacrament, the solemnity closed with the German *Te Deum, Grosser Gott,* sung by the whole congregation.

ST. LAWRENCE'S, NEW YORK.

We had a novena with instructions ending on the 8th of December, on which day there was Solemn High Mass in the morning, and a Solemn Benediction in the evening, when a very interesting sermon was preached by Father Cassidy of St. Francis'. Afterwards I invested a number of the Sodalists with the blue scapular.

Remember this is not a big parish numerically. The Gentlemen's Sodality has 150 members, the Ladies' the same; the children of Mary are 165. The Boys' Sodality numbers 100; the Girls', the same. The smaller children in Sodalities amount to a hundred. Heretofore no Young Men's Sodality existed in our congregation. One has been started with a roll of fifty members to begin with, very fine-looking fellows, some of whom we know to be excellent young men. This makes over 800 Sodalists in all.

ST. MARY'S CHURCH, ALEXANDRIA, VA.

Early in 1855, two Sodalities were organized in St. Mary's Church, Alexandria; one for ladies, the other for gentlemen. They have always united in the recitation of the office, and, during the whole period of the war for the independence of the Confederate States, matins and lauds were recited by them daily, before Mass, to implore the protection of our Blessed Lady, with the result that the Sodalists and their families were preserved from the danger and misfortunes incident to that unhappy period in a manner which they thought quite exceptional. After the war a Sodality was organized among the colored people, of whom there are many in the congregation.

On Sunday, November 30th, the pastor addressed the congregation on the subject of the Tercentenary, and earnestly exhorted the young people especially, to join the Sodalities, at the same time announcing a novena, to begin at Vespers and to be continued each evening of the following week, ending on the feast of the Immaculate Conception. In response to his appeals eighty-six persons gave in their names as postulants, and on the morning of the festival almost the entire congregation approached the Holy Table.

That night, the prayers of the novena were recited by the Director of the Sodalities, Rev. J. B. De Wolf, after which Rev. Father Connolly of Georgetown College delivered an able and effective discourse.

He said that thirty years ago the pastor of St. Mary's had been his instructor, and that when he had appealed to him for aid in this matter he could not appeal in vain. The letter of the Holy Father, and his own character as a priest of God, besides, called upon him for every exertion he could make. The Sodality needed new members and the lukewarm Sodalists needed a revival of fervor. Our Lord earnestly desired the salvation of sinners. Love for the ever Blessed Virgin Mary was a mark of perseverance to the end. Her prayers were all powerful with God. Read the prayers

of St. Bernard and see his faith in Mary. But there were, at this time, special reasons for devotion to our Blessed Mother. Secret societies were active, and the religion of humanity, so-called, was sought to be substituted for the gospel. Pagan superstition had coexisted with the civilization of Greece and Rome, and the horrors of the French Revolution, when the Goddess of Reason was even throned upon the altar of God, were the outcome of pretended enlightenment. The Sodality was a powerful agent in counteracting the machinations of the wicked who work in darkness. Its regular Confessions and Communions kept young men in the path of duty and prevented them from shutting out God from their hearts. Its first members were young men whom the Church honors, and in its early history, kings and emperors had sought admission, and its introduction into communities had brought peace and concord to many families. Seven popes, eighty cardinals, the kings of Hungary, Poland and Belgium, and several emperors of Germany had been affiliated with it. Why not join it? Some say they have no time. It takes but little and they must find time to save their souls, for this is the very end of their creation. Some say, "what will people think of me?" They will think that you have done well in embracing so powerful a means of leading a better life. You will have greater peace of conscience and will not regret that you became a Sodalist.

After the sermon, the reception of candidates into the three Sodalities took place, the exercises concluding as had been done during the novena, with the Benediction of the Blessed Sacrament. The junior choir furnished the music during the entire week.

ST. MARY'S, BOSTON.

Our celebration of the Tercentenary of the Sodality of the Blessed Virgin Mary was very successful. We had the exercises of the novena every evening with Benediction of the Blessed Sacrament, and our large church was full at every service.

Fr. Langcake was engaged to preach on the last three evenings of the novena, and at the closing celebration, but on Saturday he was unexpectedly called away to commence a mission in New York city, reluctantly leaving his task but half completed. Our plans were somewhat disarranged, but we were fortunate in finding a substitute in Father Maguire who, though incapacitated on account of rheumatism from attending to his usual labor as a missionary, was able to ascend the pulpit on Sunday evening and preach a sermon that delighted his immense crowd of hearers. We had, besides the rosary, Vespers and Solemn Benediction, after which the Sodalities renewed their act of consecration to the Blessed Mother of God. The church was full to repletion with the good people eager to gain the indulgence promised by the Holy Father. Our beautiful church was lighted up to the full extent, and looked gorgeous.

The most satisfactory feature of the celebration was the immense number of Confessions and Communions. In this was exhibited the true spirit of piety which pervades our poor people. Every afternoon and evening from Thursday to Sunday inclusively, the people surrounded the confessionals, and we were often reminded of the little "darkie" who mentioned as an important point of his preparation, "I fights to git in." They were nearly all Sodality members, and a great number was heard. The Communions for the novena began on Thursday morning, and it would be hard to estimate the great number who received the Bread of Life. In my experience of nearly fourteen years here, I have never seen so many persons at the Sacred Table in one day as were present last Sunday. Two large ciboriums consecrated at one Mass were both emptied at the next, and this I have never known to happen in this church before. At every Mass there were rails of Communions, and I think we can safely put the sum total for the four days at 4000.

There have been great accessions to the Sodalities. At the reception of the Married Men, a few days ago, 160; at the Young Men's on Monday evening, 65 were received; at the reception of the Married Ladies about 50 were added,

and the Young Ladies will next Sunday make a great addition to their Sodality. So that the Sodalities aggregate between 3500 and 4000 members. They hold weekly meetings at which they recite the office and say the rosary. Each Sodality has a weekly instruction from the Father Director, and all except one have Benediction of the Blessed Sacrament at every meeting. They all have their respective Sundays for Holy Communion, and it is very edifying to see the very large number approaching the Holy Table. They assist us in all our works about the church, sometimes giving valuable presents. For instance, the Married Ladies have lately given a beautiful carpet for the sanctuary; the Young Ladies have fixed up the altars and the sanctuary; the Married Men are presenting a very beautiful marble altar, and the Young Men have furnished their gymnasium and reading room in a very creditable style. These societies are, in every way, the life of the parish, and it is to be hoped that they will still continue to increase not only in numbers but also in true piety and devotion.

TRINITY CHURCH, GEORGETOWN, D. C.

In compliance with the circular requesting "an account" of our celebration of the "Tercentenary of the Sodalities of our Blessed Lady," I send the following:

Previous to the feast of the Immaculate Conception a novena was commenced—the prayers were recited each evening and attended by many of the faithful. Every morning devout clients of our Blessed Mother received Holy Communion—the number during the nine days reaching over five hundred. The Sodality averages two hundred regular attendants at the weekly meeting, the reception on Thursday adding thirty-five to this number.

WORCESTER, MASS., HOLY CROSS COLLEGE.

The celebration was one of the pleasantest and most successful that Holy Cross has witnessed. The High Mass, the sermon, the reception into the Sodalities of the Blessed

Virgin and of the Holy Angels, and the literary entertainment, all were as we could have wished them. From early morning until late at night, both Faculty and students seemed to feel that a great day was being celebrated. Nor could one cast a glance at the superb decorations in the chapel without being convinced that an extraordinary celebration was in progress. The Solemn High Mass took place at 9 o'clock in the Students' Chapel. Five o'clock in the evening witnessed a reunion of the household in the same place. The sermon was preached by Rev. Thomas D. Beaven of Spencer, Mass., a graduate of the College. His discourse was mainly a glowing tribute to the surpassing perfections of Our Lady, but was partly an exhortation to swell the ranks of her glorious Sodality.

It was followed by the imposing ceremony of the reception. Some twenty-five students were received into the Sodality of the Blessed Virgin, and five into that of the Holy Angels. This interesting event was followed by Solemn Benediction of the Blessed Sacrament. The scene presented by the richly adorned and brilliantly lighted altars and by the sanctuary filled with Sacred ministers and the altar-boys was one of solemn and striking beauty. A bountiful repast had been prepared for the students who did ample justice to the Minister's catering. After supper, they and the Faculty met in the study-hall and were well pleased with the entertainment which was furnished by representatives of the higher classes. We send you a copy of the programme. There were several items of interest, both in the musical and in the literary line, but its chief feature was the opening address in which one of the philosophers gave a history of the Sodality. This combined effort of our picked students brought to an agreeable close a day which will be long and pleasantly remembered.

Remarks.—In several places the celebrations have not yet been held, as the Directors of the Sodalities have availed themselves of the privilege of selecting the time best suited

to the surroundings. We shall be glad to receive accounts of these festivities in honor of Our Lady.

In our Province the Sodalities have about thirty thousand members; that is nearly one fifth of the souls under our care are in these pious congregations.

CANADA.

THE LAKE SUPERIOR MISSIONS.

Letter from Fr. Specht to Rev. Fr. Hudon.

FORT WILLIAM, ONT., Dec. 3, 1884.

DEAR FATHER SUPERIOR,

P. C.

In finishing up the details of my mission trips in the spring of 1883, I expressed the hope that the Lake missionaries would soon be able to leave aside their oars and boat and follow the locomotive in its headlong course near the shore of Lake Superior. This hope has been partly realized. I sold my boat last spring, and I now travel almost exclusively by rail between Fort William and Michipiceton.

But this facility of communication with the different points in my mission, aided as it is by the telegragh-wire, far from shortening my trips and making my task easier, only serves to lengthen the one, while it makes the other more difficult. Time and distance are hardly any longer thought of even on the Upper Lakes, and my converts profit by the railway to bring me often to them, chiefly on sick-calls. It is to this increase of work that I would ask your Reverence to attribute my tardiness in sending you the relation of my missionary labors of the spring and autumn just past.

Besides these ordinary journeys, I undertook last winter a trip from Fort William to Michipiceton, over three hundred miles along the line of the Canadian Pacific Railway.

This trip lasted three months; and what with the deep snow, the cold of mid-winter, and the thaws of spring, adventures pleasant and unpleasant were not found wanting. They mingled themselves in a strange and interesting confusion, and helped, as they always do, to make the life of a Lake Missionary agreeable and meritorious. One night, tired after a long day's march, and not being able to go further, my two companions and myself camped out under a bright starlit heaven. We fell fast asleep. But the cold and wind awoke us in the middle of the night, when we found that several inches of snow had fallen upon us for a covering. Notwithstanding this forethought on the part of the upper regions, we found it impossible to sleep longer. So up we got and off we went in the middle of the snow-storm. Happily, we knew pretty well where we were, and after a sharp walk we caught the provision-wagons on their way to Michipicoten village. An obliging driver took us into his wagon, and we arrived at the village shortly after dinner the same day.

On the return trip we narrowly escaped a freezing in the midst of those many miles of high and open, unwooded hills through which the supply-road passes from Michipicoten to the Canada Pacific line.

I had hardly returned from this winter tour when I set out again for Grand Portage, Minn., to give my Christians there the opportunity of fulfilling their Easter duties.

A few days after my return from Grand Portage, strengthened by the blessing of my Superior and encouraged by the good wishes and prayers of our brothers, I left Fort William for Nepigon (Red Rock) to begin my long spring tour. More than on any previous trip, this one was to me a continual series of disappointments and agreeable surprises. And a thing to be remarked is that the disappointments and surprises came from quarters whence they were least expected.

Arrived at Nepigon, Wednesday in Holy Week, I decided to remain there until after Easter Sunday. I had no need of hurrying on to the Fort. I knew that my little

flock was safe under the venerable eye of Fr. Ferard who had been there since the preceding fall working in solitude at his great Ochipwe Dictionary. On Easter Monday I started for the Fort, not so much to make an official visit as to meet Fr. Ferard and salute in passing our friend, Mr. Henry de la Ronde.

On the way I stopped a day at the source of the Nepigon River (Godjidjing) to baptize some children and to hear the confessions of the savages who happened to be there hunting. Next day I was again on the road to the Fort; and in less than twenty-four hours I had reached this first halt in my long journey. My intention was to stay only a day or two with my host and then leave to visit the few Indians scattered here and there on the banks of Lake Nepigon, but for reasons that charity will not permit me to mention here I had to give up this project, and remain two long weeks at the Fort. I utilized this time in gathering a few Indian roots in Fr. Ferard's garden, which, by the way, I found very useful afterwards.

The season was advancing, and the ice was breaking up on Lake Nepigon. The Indians who were to bring me to the mouth of the Namewaminikan River,—whence I wished to go up Long Lake—were late in coming. There was not time to lose, and I decided to wait for them no longer. Consequently, May 5th, in the early morning, after having taken leave of Fr. Ferard and Mr. de la Ronde, I set out for Namewaminikan River, a distance, I think, of forty miles. The two men hired to draw my baggage had been on the road since midnight. That I might join them with greater facility, Charles de la Ronde, the *Bourgeois'* brother, placed his strong toboggan and five dogs at my disposal. I jumped on to the toboggan and clung to the side-rods in order not to upset. When the driver began to shout, "Get up, Blücher! Away Cartouche!" off the animals went over the snow like a flash of lightning; and I soon joined my men. Master and dogs then left me and returned to the Fort, while I continued on my way. The crossing over the Lake was not free from danger; for the ice was very weak in

many places, and every where covered with water. Notwithstanding these obstacles, we counted on reaching our destination the same day. Wet feet all day did not make the journey pleasant. Moreover, a thick fog spread over the Lake and we strayed considerably out of the right path. I had placed my confidence in the steering capacities of my two companions, and had not thought once of consulting the little compass that I always carry with me in these trips on the lakes and in the woods. I found too late that instead of going east as we should have done we were heading due north. We then took the right road and started off again. We walked on and on until the sound of a waterfall reached our ears. Wrapped as we were in a dense fog, this noise of falling water was music to our ears—for we were close to land. Off we went in the direction of the noise, and we soon descried through the clouds of mist a high mountain eight miles north of the place whither we should have gone. All three of us were tired. Night had come on, and we camped in the snow. The cold snow was grateful enough, for we could get nothing better. We closed our eyes, and the noise of the waterfall soon lulled us to sleep. The situation was weird and would have been poetical, perhaps, had it not been seasoned with such a dose of stern reality.

Next morning the fog had disappeared sufficiently to show us the direction we had to take. At 9 o'clock we had reached the mouth of the River Namewaminikan. According to previous arrangements, I should have met a band of my Christian Indians there. Great was my surprise when I found not a soul. A letter tied to a stick driven into the ground, Indian fashion, informed me that they had been visited by the measles. It would have been easy for my two men to notify them of my arrival; but the fear of catching the disease—servile fear that makes a savage abandon his nearest and dearest friends—prevented them from rendering me this little service, which under other circumstances they would willingly have done. They would have remained with me until the Indians made their appearance; but in doing so they would have acted contrary to orders

received at the Fort to return as soon as they had left me at the River Namewiminikan. They left me alone about nightfall, taking with them only the food that was necessary for their trip back. I kept the rest—a small quantity indeed. The certainty of meeting the Indians had made me indifferent to the amount of food that I brought from the Fort—an imprudence that I hope will not happen again.

Here I was in a wild solitude, alone, with a few crusts of bread, without a dry piece of wood or an axe to cut it, and not knowing when any one would come to join me. My position was not reassuring. I saw before me only one alternative—and that embarassing enough: either to cross a large bay to where the Indians were—a trip not without great danger at that time, May 6th, owing to the melting ice, or to remain where I was and wait until Providence would help me one way or another. I made my election and determined to remain where I was and *fast* rather than expose myself alone on the treacherous ice. Two days passed thus, at the end of which it pleased God to send me two Indians. I had begun to count my crumbs, and things would have gone hard with me had I had to remain much longer on the river's edge. The savages started off immediately to notify their people of my arrival. These did not delay in coming, bringing with them my canoe and provisions. Four days later the river was free from ice, and I set out for Long Lake. I reached there at the end of eight days, May 21st, eve of the Ascension. I found only a few women in the neighborhood of the Fort. The officer, Mr. Godchere, was absent with his Indians and would not return before the end of the month. I took up quarters in the modest house that I had occupied, two years previously, during my first visit to Long Lake. This house also served as a chapel. I spent the greater part of my time preparing a few women for first Communion—a task not so easy as innocents think. These good people are so little used to reflection, that it is necessary to repeat a truth ten or twelve times before they can retain what is taught them.

While I was thus occupied, Mr. Godchere came back to the Fort, bringing with him a few savages. Others continued to come every day, so that ten days later a large number of the tribe was at the Fort. The harvest was ripe, and I set to work—beginning by what was most pressing, the baptism of children and rehabilitation of marriages. Then came the instructions on the principal mysteries of our religion, generally twice a day. These were well attended by all the Christians, and by many infidels. My little chapel was so crowded that I was obliged to keep the children out. These I instructed afterwards apart. Between the instructions I heard confessions and prepared those of the infidels who asked to be baptized; and happily, there was quite a number of the latter. I only baptized three of them, however; the rest were not sufficiently prepared, and as circumstances did not allow me to remain longer at the Fort to instruct them, I was obliged to put them off until next spring. But I consoled them by telling them that, in danger of death, Mr. Godchere or any one else could baptize them.

One of the three infidels who received baptism was a squaw whose conversion appeared to me so strange that I cannot withhold the details. This was the wife of Francis Lagarde (*vulgò* Meshkiash). Four years ago her husband and children were baptized by Fr. Hébert; she preferred to remain in her infidelity. And as if the conduct of those who had responded to the call of grace were a silent reproach to her, she began to mock them. One day when husband and children were going to the chapel for evening prayers, "Go," said she, "nothing but prayer! Is prayer going to make you live?" These words reached the ears of Mr. Godchere. He called the chief, and feigning a severe look: "Listen, friend," said he, "if your wife does not want to become a Christian, that is her affair, but I will not allow her to mock those who have embraced our religion. What is that infidel going to teach your children?" The following day I was greatly surprised when I heard the same woman telling me that she wanted to be baptized.

Thinking that the language of the *Bourgeois* had intimidated her, and that her fear of him had caused her to take this step, I insisted twice on knowing the truth, whether she had not been unduly influenced by some one to take so sudden a determination. She answered that she herself wished to be baptized, and this she said with such a convincing tone that I could not doubt the action of grace. As I had to leave on the following day for Le Pic, I began immediately to instruct her, and near eleven o'clock at night the waters of baptism moistened her brow. I suggested the name of Madeleine which she took as her own.

This was on the tenth of June. On the eleventh I was ready to leave From early morning all the Indians were on foot; the flag of the Hudson Bay Company was raised for the occasion and floated gaily in the breeze, every one from the *Bourgeois* to the *little* Indian was on the shore. After having shaken hands with all and said a few encouraging words, I made a sign to my two men, jumped into the boat and sailed off for the other side of Lake Long. As I felt myself gliding away from land, I gave thanks to God, the "Giver of all good" for the changes that his all-powerful arm had made in the hearts of those poor children of the forest.

The settlement of Long Lake, in fact, has completely changed since the conversion of Mr. Godchere. This worthy man has, by his practical talent and his open charity, become the right arm of the Missionary. Under his direction a little church (28x35) is going up at the settlement, and will be ready next spring for the first offering of the Holy Sacrifice.

When I arrived at the other side of the Lake, I replaced the boat by a bark canoe and with my two savages steered for Le Pic. This trip is comparatively easy. The *portages* are generally good, and what is not to be despised—the rapid current of the River Pic runs our way. After three days in the canoe we reached our destination.

Things did not look as brilliant at Le Pic as they did at Long Lake. The Indians and half-breeds had found means

of procuring whiskey, and they had freely induged in it before my arrival. In the other stations along the north shore of Lake Superior the situation is hardly better, and for a like cause. It is always the same story. Here as elsewhere, now as two hundred years ago, the savage likes his "firewater" (ishkotewabo). The only difference is that formerly the savage could not get his "firewater" so easily; now-a-days he is able to get as much as he wishes cheap—sometimes for nothing.

After having spent a few days at this station, I went to Michipicoten. I met four people there, and my stay was short. When I returned to Le Pic, I received orders from Fr. Hébert to go immediately to Fort William to meet His Lordship, Bishop Jamot, whom I was named to accompany on his visit to the Nepigon Indians. I left immediately and arrived at Port Arthur July 11th. His Lordship had got there the day before. It was not, however, until the fifteenth that we took train for Nepigon (Red Rock), and we arrived at 5, the same evening. The sound of the church-bell announced to the faithful the arrival of their Chief Pastor among them. One of the notables of the place, a half-breed, served us up a rustic supper of boiled fish, unpealed potatoes, bread, butter and tea. The presbytery being too small, we lodged in the school-house. This station is seldom visited by the Missionary; and it is easy to realize how few were the accommodations at hand for an episcopal visit; but with the aid of our intelligent schoolmaster, Mr. McKay, one of Fr. Baudin's converts, I succeeded in making things as comfortable as possible for His Lordship.

The following day, July 16th, was taken up in preparing for Confirmation thirteen children and an adult (the schoolmaster), and in hearing the confessions of all who were at Nepigon. The number was considerable; for besides the residents of the place, a band of Christians had come from the Fort. It was near eleven o'clock, and a goodly number had to remain until the morning. His Lordship would have willingly shared the task with me, but he cannot speak Ochipwe. "This is the way I visit my Indian missions,"

said he; "the priest is obliged to do all the work while I remain idle." July 17th, the Bishop said Mass at 7, at which several children received from his hand the Bread of Angels for the first time. After Mass he confirmed those who had been prepared, and preached in English, while I acted as interpreter. In the afternoon, in the presence of the Indians and half-breeds, he blessed a bell and named it the "Sacred Heart." This bell weighs three hundred pounds, and is partly the gift of Mr. Henry de la Ronde. The ceremony was imposing, and my Christians were charmed at the sight. Many infidels of the woods were also present. At 5 P. M., we took again the train for Port Arthur, and arrived there about midnight. This ended my long journey of three months, during which time I had administered twenty-four baptisms—of which three were to pagan adults —and blessed and rehabilitated five marriages.

In finishing up this relation already too long, I wish to signalize a fact so much the more significant, as the infidel savages use it as an argument against Christianity. It is the gradual thinning-out of their race in these regions. Many a time I have heard old infidels,—excellent drummers, accomplished jugglers—telling me with sighs: "In times that are gone the Indians were numerous, but since the Prayer (the Christian religion) has come amongst us, we are disappearing rapidly." "It is like a vast burning," said the old Kinojewabo, in his figurative language, last autumn. This old Indian was baptized by Fr. Duranquet, but he has abandoned his religion and taken up his drum and drumsticks of former years.

Though I have many a time made them see clearly that it is not the Christian Religion that is crushing their race, still they do not fail to bring forward this miserable objection as if it had never been refuted. Poor people! they have not had the happiness of being born in the bosom of the Catholic Church, and they have consequently many prejudices to fight against. Unhappily, the scandalous conduct of a great number of whites—who though Christians in name are pagans in nature—is not calculated to rid their

new brethren of their prejudices. Let us hope, however, that He who is the light that illumines every man coming into this world, will pour down the light of faith into the hearts of the poor infidels that are still so numerous in my mission. I recommend myself, Rev. Father, to your holy sacrifices and prayers.

Ræ. Væ. infimus in Xto. Servus,

Jos. Specht, S. J.

BRITISH GUIANA.

Georgetown, Demerara.

Letter from Father John Moura.

My Dear Friend,

As far as my health is concerned I am very well, thank God, although the Yellow Fever is here making its victims whom it carries off in about 24 hours. Perhaps, I may be one of these victims when I least expect it, but God's will be done; I have long since made the sacrifice of my life.[1]

The religious spirit is sufficiently reanimated here; the frequentation of the sacraments is fair, and great crowds come to hear the word of God. This is indeed something, but it is far from being all that it should be; still let us console ourselves, for it might be far worse.

I do not remember if I have already told you that we have established here the Association of the devotion to the Sacred Heart of Jesus, in a special form for men. More than 200 have already joined it and nearly all of them had made white silk cloaks with scarlet hoods. The general Communion is once every three months. The second general Communion took place on the feast of the Sacred Heart, which was preceded by a triduum of preparation. His Lord-

[1] This letter was translated from the *Portuguese Messenger* by Mr. Tyrrell of Oña, Spain.

ship, the Bishop of Melipotamus and Vicar-Apostolic of this Vicariate, distributed Holy Communion on that occasion. It was a most consoling sight; the communicants were very numerous, especially the men, who with their white cloaks and scarlet hoods gave good example and great edification to all. I felt my heart inflamed with the desire of making known to the whole of this large city the Sacred Heart of Jesus. We placed between the two spires of the church a long flag-pole with a large white banner with a heart in the centre surrounded by a crown of thorns and surmounted by the cross. . . . On account of the dimensions of the banner and its structure, it could be seen from almost every part of the city.

It being something new, it attracted the attention of every one. The hearts of the Catholics, especially the Portuguese, were filled with joy at the sight of that Heart inflamed with love of us. Many of the principal Protestants were heard to say that they admired it and were pleased with it. The pagans (from China, Madras and the country itself) caused me pain when I beheld them staring at the mysterious banner without knowing the great depths of love it signified.

The feast of the Sacred Heart, not being here a feast of obligation, it was transferred to the following Sunday. In the front of the church was erected a number of flag-poles bearing the flags of the different nations, festoons of box hung gracefully between the flag-poles, whilst the banner of the Sacred Heart, which was placed between the spires, towered above all. The church within was tastefully decorated and on account of the happy blending of the colors presented a most graceful appearance. In order to make the feast as splendid as possible, the Catholic Union, composed only of men, united with the Confraternity of the Blessed Sacrament and named a committee of four who acquitted themselves most creditably of the work imposed upon them, nobly laboring for the glory of the Sacred Heart of Jesus which is the patron of our church. About 10.30 A. M., the members of the committee went with two carriages splendidly equipped, to the episcopal palace to bring his Lordship, who

entering the first of the carriages came immediately to the church, at the door of which he was received by the clergy, confraternities, music, etc. His Lordship celebrated pontifical High Mass. The church which can accommodate two thousand people, was packed. At the gospel I preached, the sermon lasting about three quarters of an hour.

In the evening we had Solemn Vespers, his Lordship presiding. Then came a procession in which the statues of the Sacred Heart and of the Infant Jesus were carried for the first time. The statue of the Infant Jesus was carried by four little girls, and was surrounded by a number of little children representing angels. His Lordship delivered a brilliant discourse in English which delighted every one. Then followed Solemn Benediction, and afterwards the grand illumination. The procession with so many men, all in silk cloaks, and the music following the Blessed Sacrament, and the little children dressed to represent angels filled the Catholics with enthusiasm. And really it was a grand feast. The incidental expenses of the day were only about 250 dollars and were paid by each association. Next year I hope we will have a still more solemn feast, for the sons of Madeira,[1] although somewhat negligent in their religious duties and too much occupied with the things of this present life, are still good Christians; they have faith and at times are generous for the cause of God and His holy Church. Would to God that they would but profit by the grace which the Sacred Heart offers to them, and by the labors which we have undertaken for their sanctification.

[1] Most of the Portuguese in the West Indies are those who have emigrated not from Portugal, but from the Madeira Islands.

CENTRAL AMERICA.

A SHORT HISTORICAL RELATION OF THE MISSION OF THE SOCIETY IN THE REPUBLICS OF CENTRAL AMERICA.

I

Whilst one day reading the WOODSTOCK LETTERS and considering the liberty which the Catholic religion possesses in the United States, I could not help admiring the freedom which Ours enjoy in that Republic, untrammelled by the petty persecution of government officials or the open violence, sanctioned by law, which has so often disgraced the so-called Republics of Central America. In the United States, decrees of expulsion at the caprice of president or ministers are not even dreamt of, but to your less privileged brothers of Central America these decrees are not only possible, but a stern reality, and have had to be faced more than once during the past twenty years.

Perhaps, I thought, a short account of our Mission and its difficulties might not be uninteresting to the readers of the LETTERS. I was soon confirmed in that opinion by being assured by one who had spent several years in Woodstock that unfortunately not enough is known in the States of what our Fathers and Brothers have had to suffer in Central America, of their heroic example of patience and self-denial which have excited the admiration even of their enemies.

II

For nearly twenty years the Fathers of the Province of Castile had been established in Guatemala and enjoying the greatest peace. That Republic was then governed by a truly Catholic president, Rafael Carrera, who had invited the Fathers to establish themselves there. Carrera restored the religious who had been driven from their convents not only

in Guatemala, but also in all the Republics of Central America by his predecessor who had been placed at the head of what was known as the "Central American Confederation," and which Carrera destroyed. He had no less at heart the religious than the temporal welfare of the country, and during his government the Republic prospered in every way. General Cerna, his successor, adopted the same line of policy and was not less favorable to the Society.

During these years of tranquillity the Fathers were busily engaged in different parts of the Republic giving missions and teaching. They had taken charge of the diocesan Seminary, and during that period it was in a very flourishing condition. Later on they opened a college at Quesaltenango. But their labors were destined to come to a very sudden and sad end. In 1871 the revolution came and with the revolution a new president, and from that time we may date the persecution against the Catholic religion; this conflict lasts till the present day, and in its nature is exactly the same as we find in France and Italy, and which is nothing more than the offspring of liberalism and Freemasonry. The new president was a Spaniard, Garcia Granados, and he inaugurated his presidential career by a decree expelling the Society from Guatemala. Fearing a revolt on the part of the Catholics who were sincerely attached to the Fathers, Granados made their expulsion a regular military exploit. At that time the governor of Quesaltenango was the famous Rufino Barrios, so notorious for his brutal cruelty, and who was afterwards elected president by the revolutionary party and still merits the title of the Nero of that unfortunate Republic on account of his barbarous conduct to all good Catholics.

The Fathers stationed at Quesaltenango were dragged to the capitol before the decree of expulsion was published there, and by that means and by a strong military escort all attempt at rescuing them was frustrated. That the Fathers of Quesaltenango had much to suffer, it is sufficient to say that Barrios was the the governor of that city.

All the Fathers and Brothers numbering nearly eighty

were then placed between a double line of soldiers and conducted to the port where they were placed on board a steamer, the government having arranged that they should be taken to Panama, but Ours did not know whither they were bound.

III.

Rev. Fr. Francis de San Roman who was then Superior of that Mission was most anxious not to abandon Central America, and tried to land at each of the ports where the steamer stopped and which did not belong to Guatemala, but the government that had expelled them sent one of its agents to predispose the governors of the different harbors against the Jesuits, and make them refuse to allow them to land. This emissary of the government thinking that neither Nicaragua nor Costa Rica would admit Jesuits, did not proceed any further than the last port in Honduras. But he counted badly with Nicaragua, for in Corinto, one of its harbors, the laws allow all strangers to land, and Fr. San Roman took advantage of this law and disembarked with his eighty companions. He asked and obtained permission from the Bishop to settle in his diocese. The good Bishop received him with open arms in the city of Leon, and then gave him an old convent which had once belonged to the Franciscans where the whole party at once took up their residence. Here a novitiate was opened and a good number of novices received. The Fathers were engaged in giving missions in different parts of the country. It would seem as if God wished to punish Guatemala by depriving it of the Jesuits for the good of Nicaragua, as everywhere the missions were crowned with success. Internal feuds and party strife were suppressed and in proportion as the Fathers became better known, the number of vocations increased. Nearly every town where they had given a mission desired to have a residence of Ours, but it was impossible for them to satisfy all; they could only form a few residences, their number being too small. They formed,

however, besides the college in Leon, five residences in the principal towns.

In 1876 some of the Fathers were sent to the neighboring Republic of Costa Rica, and in a short time a college was opened there, at Cartago, and presented to the Society by the municipality.

IV.

In the meantime, the novitiate in Nicaragua continued to increase in numbers; already more than thirty novices had been received, but the Superiors soon found that the climate of Leon was far from being healthy, and consequently very badly adapted for a juniorate or scholasticate. Many of the Scholastics had already suffered from the effects of the great heat and want of air in that locality. The Superiors, therefore, determined to remove to a better and more healthy position. They soon found a place nearer to the mountains where they built a college, and in the beginning of May, 1879, the Scholastics and Novices moved thither. In the other residences the Fathers still continued their good work of preaching and giving missions. They had established many successful congregations, especially that of the Apostleship of Prayer which was established throughout the diocese, and a "Messenger of the Sacred Heart" was published by Ours in Leon, which helped very much to propagate that devotion.

But it was not alone in spiritual matters that the Fathers made themselves useful. One of them made the plan and superintended the building of a large hospital for the city of Rivas, and another undertook the building of a church at Matagalpa, which he left almost finished, and which is amongst the most precious monuments Matagalpa contains. In the meantime, Freemasonry and the so-called liberal press were not idle, but constantly spreading calumnies against the Society and calling on the government to expel the Fathers from out the Republic. Barrios not content with driving them out of Guatemala, still employed emissaries to calumniate them and obtain from the Nicaraguan government their expulsion.

V.

Notwithstanding the efforts of Freemasonry, the Society remained for ten years in Nicaragua and, during these ten years, had given a great many missions and improved very much the education of the Republic. Many natives had joined the Society, so that the number had considerably increased and both philosophy and theology were studied there. But alas! the president is constitution, law and all very often in Central America. In 1881 the new president, Zavala, who sympathized with the policy of Barrios, decreed the expulsion of the Fathers, and in June of that year they had again to seek another refuge. But in this expulsion the government made a distinction; seeing that so many young men had joined the Society there and wishing to lessen the number of Jesuits, the government decreed that all the Jesuits, natives of the Republic, should return to their families and all the others should immediately quit the country. This was a very severe trial for the missions, but God always sends abundant graces in time of trial. The Novices and Scholostics were dispersed in different houses or sent to their homes; still, however, they remained faithful in their holy vocation, and when the time came that they could unite again, it was found that only two Novices out of thirty-two Scholastics and Novices were missing. The government in order to justify its injustice, was not slow in having calumnies spread broadcast against the Fathers. They were accused of inciting the Indians against the government in a revolt which took place at Matagalpa. But the conduct of the Fathers soon belied the calumnies published in the "Gaceta Oficial," and the people were not slow to see that the expulsion of the Jesuits was nothing more than an act performed in hatred of the Catholic religion and at the instigation of the Freemasons.

The Catholics were loud in their denunciations of such an act of injustice, and showed every mark of respect for the Society; a petition signed by thousands was forwarded

to the government, asking that Ours should be allowed to remain in Nicaragua, but all in vain. They then decided on defending their rights and preventing the expulsion of the Fathers by a force of arms, but the government gave no time for preparation and immediately expelled all the Fathers violently, giving them only a few hours to prepare to depart. Where? The government did not care, but they should immediately go out of the country. The Scholastics were sent to Ecuador to continue their studies, whilst the Fathers were scattered about in all directions, some going to Cuba, others to the United States, and some to Quito.

VI.

Driven from Guatemala and Nicaragua, the Fathers still held on to Central America, and the college in Costa Rica still remained. Ours who had gone there as professors to the College of San. Luis at Cartago found that they had very little liberty in the exercise of their ministry; still, however, they worked on, and were rewarded by seeing the improvement their pupils were making in both learning and piety. They established the Apostleship of Prayer which was sadly needed in that city. Other members of the Society both Scholastics and Fathers soon joined them, and in a short time the college was in good working order. The president of the Republic was then Don Tomas Guardia, an energetic and upright man, who well understood the good that Ours were doing in the city; he despised the clamors of the Freemasons who had resolved that no Jesuit should remain in Central America.

Alas, the Republic was not destined long to enjoy its upright president. God took him to himself. The triumph of Masonry was now at hand; they elected Don P. Fernandez for president and in him they had a willing tool for the accomplishment of their evil designs. One of the first acts of the new president when he became the tool of the Freemasons, was to expel the venerable Bishop A. Thiel and all the Jesuits that were in the Republic. The order was exe-

cuted on the 18th of last July, and the brutality of this expulsion threw the cruelties of Nicaragua and Guatemala completely in the shade. The Fathers were not allowed even one quarter of an hour to prepare, not even waiting until one of those tropical showers which was falling at the time had ended; they were driven out and not even allowed to stop one moment during the fifteen hours they had to ride to the nearest port, and riding on horseback on such roads as they had for such a length of time was not a small mortification for some of them who were old men and very badly fittted to travel. Those who understand the many things that require to be attended to before the boys are sent home on the annual vacations can well understand what confusion there must have been when the Fathers were dragged off without fifteen minutes warning, leaving all the boys in the study-hall to go home or do as they pleased. We would understand such acts of tyranny if they took place in Central Africa, but in Central America, that boasts of its civilization and freedom, in a *Republic* at the end of the 19th century, it is almost incredible. Speak of despotism, but what despotism can be compared to the arbitrary actions of these so-called Republics?

The government of Costa Rica, in order to conceal its crime and deceive if possible the good Catholics, accused the Bishop and the Jesuits of conspiring against the Republic. But the people were not to be deceived; they esteemed their Bishop and they knew that the calumnies against the Fathers were false; the faithful would have openly resisted this expulsion, but the government foreseeing their determination, were too quick, and Ours were expelled before it was well known that a decree of expulsion was talked of.

Unhappy country! where religion is ruled by the caprice of government officials. Let us pray that the evil-minded will soon see the errors of their ways and invite back again those that have labored so much for them, and that Central America may soon again become one of the most flourishing Missions of the Province of Castile.

JOHN C. LESCANO, (*Oña.*)

EXTRACT OF AN OLD LETTER OF FATHER FERDINAND FARMER.

PHILADELPHIA, March the 2d, 1778.

REV. SIR,

Since your last which was, I believe, dated Aug. 25th, 1773, I had no opportunity of writing to you. Should I make any mistake in the date of your last, I hope you will excuse me. The strange resolutions with regard to the *quondam* Society, and the dreadful consequences of such a civil war, are enough to make me forget every thing else, however dear. I missed your literary correspondence very much, as I wanted to know how matters lately stood with regard of the Society, for though since last October our correspondence with Europe is opened again, yet I have not been able to hear anything concerning it that I could depend upon. Perhaps it will please you to hear that your British General when arriving here, upon my waiting upon him, proposed the raising of a regiment of Roman *Catholick* Volunteers. Mr. Clifton, an English gentleman of an Irish mother, is the Lt. Colonel and commanding officer of it. They desire me to be their Chaplain, which embarrasseth me on account of my age and several other reasons.[1]

The rest of the letter speaks of a small sum of money left him for charitable purposes, and of his desire to be allowed to spend the few remaining years of his life working for his little flock in Philadelphia. The letter is addressed to a priest in London and signed by

FATHER FARMER.

[1] At this time the English held possession of the city.

LIFE OF FATHER THOMAS COPLEY.

A FOUNDER OF MARYLAND.

CHAPTER XII.

Events at St. Mary's City.

Father Copley at first resided at St. Inigoes;[1] soon after his arrival an epidemic disease, supposed by some to have been the yellow fever, decimated the little colony. Gervase, the faithful lay-brother, who had come with White and Altham, died, and Copley's companion, John Knowles, an ardent young aspirant, succumbed six weeks after landing. The labors of the surviving Fathers must have been severe and unremitting; they faltered not in their duty, and the *Relation* says, "not one Catholic died without receiving the last rites of the Church." They journeyed from house to house, often many miles distant, through the thick pine forests, finding their way by notches on the trees, no breath of air reaching them through the interminable branches, or by slow canoes when the rays of the sultry autumn sun withered the human frame. If they made their way at night, the swamp air was loaded with death-dealing miasma. Many a brave and faithful soul, who, having greatly endured at home, now perished in the attempt to win in the New World a home for his ancient faith;—"building better than they knew," their ashes unmarked by stone or name rest in the old grave-yards of St. Inigoes, St. Thomas', or Newtown, but every Angelus bell, throughout this broad land, is an echo of that they rang—and their proclamation of toleration widening with the years grew into that great declaration which was issued a hundred and twenty-seven years later.

In November 1637 "the St. Marc" arrived in the port of St. Mary's, having on board "for Mr. Copley, clothes, hatch-

[1] That is, in the Residence at St. Mary's City.

ets, knives and hoes to trade with the Indians for beaver." The sale of these articles brought the Fathers in contact with the natives—enabled them to win their friendship and acquire their language. A catechism in an extinct American tongue sent from Maryland by the early missionaries still exists at Rome to attest their labors. John Lewger and his family came out in the St. Marc, and Robert Clarke who had charge of Father Copley's goods; he is once mentioned as "a boy, servant to Mr. Copley," but this must have been a way of expressing that he was a young man, for he was summoned the following January to the Assembly as "Robert Clarke, gentleman," a title which never would have been given him unless he had a right to bear it. He seems to have acted for some time as agent or intendant for the Society, became chief surveyor of the Colony, married the widow of Nicholas Causin, a French emigrant of some distinction, and was a prominent member of the Colony. Some light seems to have been thrown on his origin by St. Monica's Chronicle, which states that "Mark Clarke, a Catholic gentleman of Vanhouse, Surrey, died, leaving four orphan children, two boys and two girls. To prevent the girls from being brought up Protestants they were sent to their relative Mrs. Bedingfield in Flanders," and in 1632 became inmates of the convent where were Father Copley's sisters. The fate of their brothers is not stated, but it is not likely they were neglected by their friends; they were natives of the same county, perhaps neighbors of the Copleys, and a recruit for the Maryland enterprise may have been found in one of them. Governor Leonard Calvert convened an Assembly, composed of the freemen of the Colony, to meet at St. Mary's City on the 25th of January, 1638. Vain now would be the attempt to locate the precise spot where this legislative body met; the town of St. Mary's has entirely passed away; a few broken bricks and shattered potsherds turned up by the ploughshare are the only corroboration of the tradition of its existence. The State House, which however must have been erected at a subsequent period, was after the removal of the seat of government to Annapolis,

pulled down and its materials used to construct a small Episcopal church which stands hard by. Governor Calvert's own house, constructed probably of oaken logs, with flooring of the same roughly smoothed with the adze, was most likely the place of meeting. It is easy to imagine that rude hall hung with skins of deer and panther, pieces of defensive armor and a few sacred pictures while above the presiding officer, the Governor himself, the escutcheon of the Lord Proprietor blazed in sable and gold over the founders of Maryland.

Leonard Calvert, born the same year with Milton, but thirty-two years old at that time when the Assembly met, was one of those men who only seeking to do the right unconsciously win fame. The Marshall was 'Robert Percy, gentleman;' there are strong grounds for believing that he was the eldest son of Thomas Percy, a chief conspirator of the Gunpowder Plot. John Lewger of Trinity College, Oxford, a man whose mind had been sorely tossed by winds of opinion, who had vibrated from the Established Church to Catholicity, and had turned back again to his first faith with Chillingworth, but only to abandon it and to die later a martyr of charity, ministering to the sufferers of the London plague, took his place as a law-maker in the Assembly. Close by was Thomas Cornwallys, Counsellor and Commissioner, of sufficient wealth but troubled about many matters, for to his strong sense and clear judgment was submitted the greater part of the affairs of the settlement. His family held high rank in Norfolk, and he "transported" to the Colony such men as Cuthbert Fenwick and the two sons of Sir Robert Rookwood, grandsons of that Ambrose Rookwood of Staningfield, whose barbarous execution in 1607 had been a spectacle for the London mob.

Here too was Robert Wintour, commander of the little pinnace, the Dove, on the first voyage. Sprung from a great sea-faring race and nephew of the loyal Marquis of Worcester, he had played many parts; had conferred with the Pope on ecclesiastical matters and had steered into London harbor the ship Black Lion, to the horror of an othodox

informer, who thought that its "eighteen pieces of ordnance in show" boded no good when in the hands of an arch-papist, whose sister was a Benedictine nun at Brussels and his cousin, Lady Mary Percy, abbess of the convent there.

Eldest of three brothers who came on the first voyage, he seems to have been the only one that remained, and had, in the last five years, braved many an Atlantic storm as he passed and repassed between England and Maryland, being a sea-captain as had been his ancestors for generations. The head of the house, Sir John Wintour, a noted partisan, acted during the English civil wars very much the part of Mosby in ours; his mansion of Lidney was bravely defended by Lady Wintour, a daughter of the "belted Will Howard" sung by Scott, against the Parliamentry forces, and near it fell a brother of Sir John, with a musket ball in his brain, either Edward or Frederick Wintour, who, like Richard Gerard, turned back from the furrow ere it was well begun; surely it were better to have abided in that land which alone promised peace to English Catholics, than to perish thus for the faithless Stuart. Now the labors of Robert Wintour are nearly over; he is often too ill during the session to appear, or to cross the frozen stream between his own plantation and St. Mary's, and a few months after the adjournment he died, as did another sailor, Captain Richard Lowe, of the Ark, also present at that time. One other of the original [1] pilgrims was there, John Metcalfe of the great Yorkshire family of that name, numerous about Kipling where lived the Calverts, a man well educated according to that time, for when he was afterwards called upon in court for his testimony in a divorce case; he gave it delicately in Latin, as one might who had "made his humanities" at Douay or St. Omer's.

There was Jerome Hawley, commissioner and cousin to Lord Baltimore, second son of a family long established at [2] Brentford in Middlesex. They were Catholic recusants in the second year of James I. Hawley had sought to gather

[1] Peacock's List of Recusants in Yorkshire.
[2] Dodd's Hist. of the Church.

grapes from court-favor and had found but thorns, having been committed to the Clink prison in 1615 for indiscreetly repeating some remarks of Lady Lake, touching the King's resemblance to an old woman. Joining the Maryland adventure he had been one of those chosen to return to England to report its success. On the 11th of Dec., 1635, Governor Hervey of Virginia was charged before the Privy Council with [1] favoring the popish religion, "Lord Baltimore's servants having slain three men in keeping the entry of the Hudson river which goeth up into Maryland." Jerome Hawley was also charged with a declaration "that he had been sent to plant this Romanish religion in Maryland," a statement he utterly denied. He soon after received an appointment to collect a tax on tobacco in Virginia, but had lately come back with his wife Eleanor, to St. Mary's. He died before the end of the year; he was not wealthy. It [2] seems that his only daughter was afterwards in Brabant, probably the "Hon. Susan Hawley," who joined the English nuns of the Holy Sepulchre in 1641 and was perpetual prioress at Liége from 1652 until 1706, when she died at the age of eighty-four.

Thomas Copley, Esquire, and Andrew White and John Altham, gentlemen, were also summoned to this assembly, but they asked, through Robert Clarke to be excused, knowing well how the Puritan faction, then daily gaining strength in England would regard their appearance as legislators. John Bryant, freeman and planter, had a seat; he was one of those first transported by Copley; on the 31st of January he was killed by the fall of a tree—and on the settlement of his estate, Robert Clarke on behalf of Thomas Copley, entered a caveat for "50 barrells of corn." Bryant had probably "bought his time" and had not yet paid all that was due. It was also found on the settlement of Jerome Hawley's property that he owed to Thomas Copley a debt of eighty-seven pounds secured by judgment, and other sums, for which Mr. Copley took fifty pounds of desperate debts

[1] D. S. P. [2] Oliver's His. of Eng. Church.

due the estate. It would thus seem that the term of service was not long, nor was it attended with disgrace.

A proof of the esteem and confidence from those whom Fr. Copley had brought out, was furnished by a case which came before the Court this year. Thomas Cornwallys had for overseer on one of his plantations near St. Mary's City, a man named William Lewis who was a zealous Catholic. On the last Sunday in June two of the servants who were Protestants, Francis Gray and Robert Sedgrave, were reading aloud from the writings of an almost forgotten divine of the Church of England, things not very agreeable to the ears of a man like Lewis; theologians used vigorous language in those days; there was a heated discussion. Lewis lost his temper, threatening to burn the book, and they deeming themselves martyrs, drew up a statement of their grievances, intending to forward it to Governor Hervey of Virginia as the nearest authority of their faith. Sedgrave who drew up this document and seems from it to have been well educated, had come out the year before with Father Copley, but does not appear to have been bound by the usual terms, as he sat as a freeman in the Assembly of the previous winter and was now employed by another person. Lewis grew frightened and reported to Cornwallys that his servants were about to petition the Governor of Virginia against him. Cornwallys, as justice of the peace, summoned them before himself, Governor Calvert, and Secretary Lewger, when the whole circumstance was rehearsed. Sedgrave testified that Gray wanted the petition, but he retained it until he could speak to Mr. Copley:—on Sunday last he saw Gray at the Fort and told him that "Mr. Copley had given him good satisfaction, had blamed William Lewis for his contumelious speech and ill-governed zeal."[1] This was also the opinion of the authorities and Lewis was obliged to pay a fine of tobacco.

Father Philip Fisher, at this time Superior of the Maryland Mission, was probably Thomas Copley's companion at St. Inigoes, he having been sent from England either in

[1] Fr. Copley may have said that Lewis was indiscreet, but no more.

1635 or 1636, according to Oliver. Great confusion has resulted from confounding this priest, who, following the same authority, was born in 1595, entered the Society in 1617, and was professed in 1630, with John Fisher, otherwise Musket, whose real name seems to have been Percy.

The first notice of this Father Percy, Fisher, Fairfax, for he passed under all of those names, occurs in the memoirs of Gerard, who placed him as chaplain with Sir Everard Digby. Arrested at the time of the Gunpowder Plot, he was confined in "the Tower in Little-Ease, a crypt under a crypt," where he has left his protest carved on the wall:[1] "Sacris Vestibus indutus dum Sacra Mysteria servans, captus et in hoc angusto carcere inclusus. J. Fisher." He was still in prison in 1614, for he was then examined and refused the oath; he was in Wisbech Castle in 1615, from which, with several other priests he escaped, as afterwards out of Lincoln Castle. He was then banished, but returned to England in the suite of Collona, the Spanish ambassador, in 1624. In May 1625, according to Domestic State Papers, he had a grant of pardon for offenses against the Statutes: in March, 1627, there appears "a list of popish books and other things taken in the house of William Sharples, Queen St., St. Giles in the Fields, belonging to Mr. Fisher, otherwise Musket;" and in June of the same year there is a memorandum that "the Countess of Buckingham's Lodge called 'the Porch' at the end of the king's garden, lodges Fisher."[2]

Ere long we find him in prison; in October of the next year there is a warrant from Secretary Conway "to search the closets and trunks of George Gage in the Clink and of one Musket in the Gatehouse," after which there is no men-

[1] Hepworth Dixon's "Her Majesty's Tower."

[2] Not long since an able writer advanced the theory that Philip Fisher and Thomas Copley were the same person. The reasons he adduces for this opinion whilst very weighty, still do not exclude all doubt, and until further research in England, or in Rome, throws light upon the subject, it must be relegated among the many "vexed questions" of history. Oliver says Philip Fisher's real name was Cappicius, which may have been a misspelling of Copleus. Thus writes Br. Foley in a recent letter.

tion of him until 1632, when it is stated in a note respecting priests "that Father Musket remains in Count Arundell's house." His protector is known to us as Lord Arundell of Wardour, having been so created a few years afterwards, and was the father of Ann Arundell, the wife of Cecil Lord Baltimore. On the 12th of December of the next year Musket appeared at Whitehall before the Privy Council, being brought by John Gray, one of the vile brood of messengers, and "it was ordered, according to his Majesty's pleasure, that he should depart the realm forthwith—and give bond with securities not to return; and that he should stand committed to the Gatehouse until he had peformed the same. Nevertheless, he is to remain in custody until he has satisfied Gray and has defrayed his expenses in the house where he lodges." Some years afterwards there is an indignant petition from the same messenger to the Council, "that one Fisher, alias Percy, who was committed to the Gatehouse and sentenced to be banished, has been abroad these three years and does more mischief than he did before." Gray prays for an order to retake him. Rushworth in his "Collections," volume fourth, says that in 1640 he was released preparatory to banishment, but makes no allusion to America, and Challoner in his "Missionary Priests" states that he succeeded Kellison as Rector at Douay in Nov. 1641, and died there fortified by the rites of the Church and surrounded by his weeping friends[1] in 1645, the very year that Ingle's ship, the Reformation, appeared in the peaceful creek of St. Inigoes and carried off White and Fisher to England. Oliver says that during the last years of his life, Father Musket was afflicted with a cancer. Streeter says that he was celebrated for his dialectic skill and disputed with Lewger before his conversion. It is certain that he was called from prison to engage in religious controversy with James himself; the good Father must have remembered the ancient philosopher who declined to reason with "the master of forty legions," though the king was good-natured; perhaps, he

[1] We follow the MS. though it departs a little from the views of Brother Foley in his "Records."

in his vanity thought that having vanquished an opponent in argument it would be an abuse of power to hang him. It must have been while residing in the household of Lord Arundell of Wardour, that Musket encountered Lewger, then a minister of the established church, and a college companion of Cecil Calvert, who no doubt introduced him to his wife's confessor.

In the fall of 1638 the English Provincial sent another Father into Maryland, perhaps to supply the place of Copley's companion, the young and devoted Knowles. On the 30th of November arrived Ferdinand Poulton, bringing with him Walter Morley, a lay-brother; Richard Disney and Charles the Welshman. Father Poulton applied for land, due by condition of plantation, under his real name, though he was known by that of Brooks: and it was supposed that his true name was Morgan, until the publication of Foley's "Record" set that, as many other matters, to rights.[1]

Chapter XIII.

Father Copley at Mattapony.

In 1639,[2] Thomas Copley and Ferdinand Poulton were stationed at Mattapony, a plantation near and south of the junction of the Patuxent and Chesapeake Bay; this land at that time belonged to the Fathers, and here they exchanged their goods with the natives, gained their good will and improved themselves in the dialect of the country, preparatory to establishing more distant stations. Here they may have been visited during the winter, for the distance from St. Mary's is only a few miles, by Governor Calvert, by Thos. Cornwallys, or other gentlemen of the colony who had come to seek counsel from them as ghostly fathers or to advise with these mature men, their equals in birth, their superiors in education, who had "traveled much, endured much and knew councils, climates, governments"—concerning the temporal affairs of the little settlement. And when

[1] See note, page 55. [2] "Relation."

they were disposed of, some weighty matter connected with the site of the wind-mill about to be erected, or a case of conscience difficult enough to a military layman, but which the learned divine "unloosed as easy as .his garter," their conversations would have been as diamonds and pearls to the historian could they have been transmitted to him, for they must have known many of the actors in the great conflict then approaching, and had mingled familiarly with those who had borne no insignificant part in the Courts and camps of Europe. Copley's father may have gazed with awe-struck infant eyes at Elizabeth Tudor; he had bowed before the cruel and cowardly Catharine de Medicis, had served under the magnificent Prince of Parma, and awaited in the Escurial the coming of Parma's dread master, Philip of Spain; whilst in England the loftiest names mingled in his domestic matters; the Queen herself is his cousin, as are some of her ministers and many of her victims; and to the cities of refuge in which he spent his youth, came men with secrets they dared not confide even to cipher. Perhaps, Poulton had heard Fitzherbert speak of Mary Stuart whose cause he had supported; and of his own evil kinsman, Gilbert Gifford, his unprovoked betrayer. They both knew Gerard, had seen on his strong wrists the marks of Topcliffe's gyves, and had heard, from his own lips, of the stirring scenes in which he had taken part.

To Louvain had come under an assumed name whilst Thomas Copley was there, William Ellis, the faithful page of Sir Everard Digby, who alone shared that wild ride which ended in a traitor's grave for his master; it were something to know what words were spoken as they galloped side by side.

Frances Parker, daughter of Lord Mounteagle who received a fateful letter, and niece to Francis Tresham who is said to have written it, was professed at St. Monica's in 1626, and may have communicated to Copley's sisters facts throwing some light on an enigmatical portion of history, which might have been made plain in that rude lodge in the New World, where the Fathers sat secure in the love and respect

of white and red men, while George Gage was slowly dying in the Clink and Henry More wrote from his prison in Newgate, begging "to be executed, that he might cease to be a subject of discord betwixt the King and his parliament."

At this time Mattapony must have been an advanced settlement of the colony, the only manor on the Patuxent beyond it being that of Fenwick; for it was not until ten years afterwards that Robert Brooke came and took up his great estate of De La Brooke on both sides of the river. This mission had been given the Fathers by Macaquomen, king of the Patuxents, a tribe which fished, hunted and trapped beaver on both sides of the broad stream which there expands into an estuary. Ten or fifteen miles further up the river on the St. Mary's side, there was a village, perhaps only used at the fishing season, still known as Indian Town; here the Fathers preached, taught and, finally, baptized; for they seemed to have had little trouble in converting these people who are said to have been neither warlike nor numerous. Their language, however, must have been that generally spoken by the aborigines of the colony, since the Jesuits devoted time and care to its study. The book first printed by them in Maryland and still preserved in Rome, is said to be in the tongue of the Patuxents,[1] unspoken now by man. Nearly forty years ago two brothers, then about to proceed westward, were pointed out to the writer as the last of the tribe. In September 1640 died Father John Altham, whose true name was Gravener; he had long labored on the island of Kent, and was one of the original missionaries. Pushing their way northward the Fathers had reached Portupaco, an Indian village, situated on a creek flowing into the Potomac; "proceeding to a distant mission," which may have been this, Ferdinand Poulton was killed by the accidental discharge of a gun in the canoe in which he crossed the river. Thomas Copley, thus deprived of his companion, remained at Mattapony ministering among the Patuxents and the white settlers, who even then were taking the places abandoned by the natives. Father Copley went on occasional expeditions towards the Potomac until 1642,

[1] Scharf's Hist. of Maryland, vol. 1, p. 190.

when the first permanent mission was established at Portupaco, where he took up his abode; Father Roger Rigby, a native of Lancashire, born in 1589, and of the Society since 1608, remained on the Patuxent, Father White, at Piscataway, and the Superior, Philip Fisher, at St. Inigoes.

Chapter xiv.

St. Thomas' Manor.—Difficulties with Lord Baltimore.

"This year Portupaco received the faith with baptism:" brief, like the language of Scripture, come down the words of the Relation; it were well that Superiors should know how went the day, but humility forbade that one should be commended where all had alike labored. It is evident, however, that this success was due to Thomas Copley; may he not have named the Manor near Port Tobacco which he then took up "St. Thomas'" in thanksgiving to his patron saint. It is unfortunate for modern research that the annual letters sent by the Superiors in Maryland were not addressed to the Father General in Rome, where they would have been preserved. As Maryland was but a branch of the English Province, they were sent to the Provincial, always an outlaw, often a prisoner, who, after transcribing such transactions as seemed most important in his own account, destroyed documents which would have been highly compromising both to the receiver and the sender. For instance, this very year the Vice-provincial, Henry More, then confined in Newgate and awaiting the trial which soon consigned him to death, received a communication from Philip Fisher that "twelve heretics had been converted" in the colony, each conversion, as the laws then stood, subjecting the priest to death; though they did not take place in England, still the parties were the King's subjects. If such communications fell into the hands of the authorities the results might be disastrous.

The Provincial was also informed of difficulties which had arisen with the Lord Proprietor on account of the bequests of Indian converts and jealousy, which seems to have origi-

nated with Secretary Lewger, of estates held by mortmain in the province. On the other hand were papal decrees binding on all Catholics, which the Fathers affirmed, and a list of propositions was submitted to the Propaganda for discussion. There appears to have been danger at one time that not only would Mattapony be taken away, but other property was threatened; at least we must conclude so, from a transfer made by Thomas Copley this year to Cuthbert Fenwick of "all the land due him by conditions of transportation, which was laid out; four hundred acres of town land and four thousand of other land."[1] It was no uncommon thing at that time of attainder and *præmunire* thus to secure estates; the sharer in this transaction was one of whose fidelity there could be no doubt, Cuthbert Fenwick being one of the founders of Maryland whose devotion to the Catholic Church has never been denied. How long he held the property in trust is uncertain, but it was unknown, or had been re-transferred before Nov. 1643, when Lord Baltimore wrote to his commissioners, Giles Brent and Lewger, Leonard Calvert having then returned to England, "to rent Mr. Copley's house in St. Mary's City for Mr. Gilmett and his family who are about to come out, until midsummer, 1645, at a reasonable rent, to be paid from my revenues in Maryland, but not to be charged to pay anything here." This letter is dated "Bristol."

Thus Thomas Copley flits before us in the few memorials which have come down to us from early days; in "the records" as one deeply concerned in worldly affairs, bringing out servants, taking up land, owning houses, suing and being sued in the Courts of law. White and Altham came before him, Fisher, Poulton and Rigby were his fellow priests, but never once do they appear as his partners in any transaction. In the deeds and wills he emerges in his spiritual capacity. Hebden asks that "he will pray for his soul," and secures property to him and his successors, as does Governor Green. It is impossible to say at this day to what Father Copley owed his peculiar pre-eminence, whether it

[1] Annapolis Records.

was to his superior executive ability, or the high rank of his family and the immunity which his Spanish birth and the King's protection secured to him should questions arise; surely a gentleman allied to the best blood in England had a right to hold lands and goods and to plant in my Lord Baltimore's plantation; and who can prove that he hath taken Romish orders or entered into any forbidden association? The latter points were so carefully concealed that no evidence of his profession being found, he was long thought to have been a layman employed to superintend the temporal interests of the Society; he is spoken of in the Relation as "Coadjutor Copley," but St. Monica's chronicler, one of his sisters perhaps, states distinctly that he was a professed Father.

In December, 1643, William Copley of Gatton, the father of Thomas, was buried in the church of that place, aged seventy-nine. For thirty years he had been an exile and returned to England a man of forty, too late to throw off the impressions of other lands and to take on English habits. He seems never to have been happy; and harassed in various ways, vainly sought relief from law. His last appeal is a petition to the King presented 1638. In this he sets forth that Anne, the widow of his son William, had at her death left Sir Richard Weston of Sutton Court, Surrey, guardian of her two daughters, Mary and Anne. Mary was already the wife of John, Sir Richard's eldest son, and Anne had just been contracted to a younger brother, though Sir Richard had promised faithfully she should never match with any younger son. "This engagement" the petitioner considers "an outrage which is like to result in the utter ruin of his family," and prays that the young couple may be sequestered and kept apart until the cause is decided, which was granted.

This young lady whose forgotten romance flickers dimly amidst prosaic state papers, ultimately became the wife of Nathanael Munshull and died childless. William Copley was the last male of that name who owned Gatton, which was then inherited by his oldest grand-daughter. His

widow, Margaret, lived at Leigh Place in which she had a life estate. Her first son, John, seems to have been in some way deficient; his death in 1662 is the only record of him in the Gatton register; the second son, Roger, soon after his father's death, perhaps through the intervention of his brother in Maryland, was placed at St. Omer's whence he went four years afterwards to study philosophy at Louvain. Whilst there, he, with Lord Carrington boarded at the Gatehouse of St. Monica's; they both obtained leave to help the sisters in the organ house, "Roger Copley being so skilled in music that he composed songs to the organ."[1]

In 1645, Ingle, a Puritanical buccaneer, plundered St. Mary's City and the Mission of St. Inigoes, and carried Frs. White and Fisher to England where they were thrown into prison. They were tried two years afterwards on the usual charges, as Jesuits who had come into England to seduce the subjects of the commonwealth, but it being proved that they did not come, but were brought very much against their will, they were banished. In 1648 Father White was in Flanders and director of Margaret Mostyn who founded the Carmelite Convent at Lierre; he died in London in 1656 at a great age "in the house of a nobleman," probably that of Lord Baltimore. It is stated that Ingle also attacked Copley's house at Port Tobacco; this, however, seems doubtful; at any rate he and Rigby, who was his companion at that station, made their escape, probably across the river to the loyal province of Virginia, whence they might return whenever it was safe to minister to the spiritual needs of their own people, now, save for their assistance, entirely deprived of ghostly comfort. Gravener and Poulton and Knowles were dead, White and Fisher absent, and save these two there is not the slightest mention of the presence of any Jesuit priest in Maryland until three years afterwards.

In Virginia in 1646 died Roger Rigby, and towards the close of the year, Governor Leonard Calvert came to Maryland and re-established the authority of the Lord Proprietor, and with it peace and prosperity. Copley, doubtless, re-

[1] St. Monica's Chronicle.

turned with him and sought to bind together again the sheaves of the scattered harvest, in the sowing of which he had seen so many of his Order fall. He had soon to lament the death of a secular friend; in June, 1647, he, as the only priest in the colony, and the intimate friend of Margaret Brent, must have stood by Gov. Calvert's bed-side and administered to him the final rites; it was, doubtless, with that purpose that the by-standers were turned away from the room a little before his death, even professed Catholics being obliged to observe secrecy in the practice of observances for which priests and assistants might be called in question. Every historian of Leonard Calvert has stated that he was not married; there is, however, a tradition in the Brooke family, now one of the most extensive in the State, that he was, his only daughter, Mary, having been the wife of Baker Brooke. It is certain Cecil Lord Baltimore, in appointing him surveyor general of the province, designates him "our trusty and well-beloved nephew."[1] Margaret Brent is mentioned by some writers as Leonard Calvert's "relative;" she certainly was his executrix; may she not have been his sister-in-law? Leonard Calvert appointed, for his successor, Thomas Green, one of the Council, and a Catholic, who seems from a subsequent transaction to have been a friend of Father Copley and familiar with his career since his entrance in the province.

Chapter xv.

The Act of Toleration.

The civil war in England had now almost ended, and the condition of affairs there strongly affected those in Maryland; though Charles I, had found his most faithful adherents among the Catholics, a high authority, Hallam, stating "that out of five hundred gentlemen who fell on his side one third were of that faith," there were some who felt that the Stuarts deserved nothing at their hands, and remained neutral or supported the parliamentary party. And this sentiment

[1] Kelty's Land Owner's Assistant.

was increased when the deep duplicity of Charles to Lord Herbert, son of the brave old Marquis of Worcester, in regard to affairs in Ireland became known. After the King's execution, when anarchy seemed imminent, many of the Catholics were willing to exchange their support of Cromwell for a limited toleration. Sir Kenelm Digby conspicuous among them for his rare endowments of body and mind, who had lost a son and a brother in the royal army, was deputed by them to treat with the Lord Protector. To this very sensible party Lord Baltimore probably belonged; from his wife's connection with the Somersets, her sister having married Lord Herbert's brother, he must have long ago come to a true understanding of the character of Charles, for whose cause he appears not to have been fanatical; the old crusader, Arundell of Wardour, was now dead, and his son, as staunchly loyal, had fallen at Lansdowne; to both of these barons Baltimore owed debts contracted to advance the Maryland enterprise, but he was now freed from their influence, a new order of things was begun, and to pave the way for toleration at home he appointed as Governor of Maryland, William Stone, who was a member of the Established Church, but there being as yet no Puritan of note in the province, what better could be done? He, doubtless, acting under advice of the Lord Proprietor called an Assembly which passed on the 2d of April, 1649—"the Act for Toleration in Religion," the first legislative recognition of an idea which though it had dawned on some advanced minds long before, as best suited to the new condition of affairs, was not thoroughly accepted until a hundred and twenty-five years afterwards when it was promulgated in the great Declaration. Of the circumstances attending the framing of the remarkable document of toleration little is known. Kennedy, well informed in the history of his native State, says "the first act for toleration was penned by a Jesuit," and Davis has proved that it was passed by an Assembly, the majority of whose members were Catholics. Among imperfectly educated men, many of whom left Eng-

land very young, engaged in planting, hunting and building up a new country, there could have been few capable of drafting it. The thorough training of the Fathers, and the enterprise which must have furnished them a library as well as supplied them with a printing-press, made them the literary superiors of the other colonists, who, doubtless, often employed them in the capacity of clerks, as all clergymen were still thus designated in England, to draw up wills and other instruments, and recourse may have been had to them in the present case. Father Philip Fisher had obtained leave to return to Maryland, and had arrrived a few days before the first of March, leaving his companion, Lawrence Starkie, in Virginia; Francis Derbyshire did not reach Maryland until after the adjournment of the Assembly. The honor, therefore, lies between Copley and Fisher, though it does not seem likely that one who had just arrived after a long journey, and who was ignorant of the questions which had sprung up in his absence would have been called upon. Copley was a man of high education and enlightened views, fully capable of expressing in a statesmanlike manner the principles entertained by his grandfather more than sixty years before. Indeed the Act seems but an embodiment of the opinions expressed by Sir Thomas Copley in his letters to Burleigh and Walsingham that "we, who believe in one God in three persons which is the principal foundation, should not persecute each other for matters of less importance wherein we may differ." The first clause in the Act of Toleration is a paraphrase of this expression, "they who shall deny our Lord Jesus Christ to be the Son of God, or shall deny the Holy Trinity, the Father, Son, or Holy Ghost, or the Godhead of any of the said three persons of the Trinity, or the unity of the Godhead shall be put to death." With this exception, it grants perfect liberty and equality to all Christian sects, even making the use of "papist, heretic, separationist, Brownist, etc.," as tending to create discussion, punishable by fine.

No people in the world had more reason to desire toleration than the English Catholics; ground, for more than

ninety years, between the upper and nether millstones of relentless persecution, the conviction[1] expressed by Father Parsons, "that neither breathing, nor the use of common ayre is more due to us all, than ought to be the liberty of conscience to Christian men, whereby each liveth to God and to himself" had come to many others, and at last found utterance in this act of Legislature, though its principles had been practised from the first foundation of the colony, as is proved by the case of Cornwallys' servants in 1638.

On the 16th of August, 1650, Thomas Copley, Esq., made a demand for twenty thousand acres of land, ex-Governor Green certifying that he had transported at least sixty men into the province. This demand does not seem to have been complied with, and was probably made in consequence of the dispute about Mattapony, "King Macaquomen's gift," being re-opened. It may have been a part of some legal proceedings, or a proof of possession. For the same year there occurs "from William Lewis, constable," the person whom Copley had accused of "ill-governed zeal" twelve years before, "a return of articles seized for rent at St. Inigoes: "1 copper kettle of Mr. Copley's, 1 brass ladle, 4 brass ladles, 5 pewter plates, 1 pr. of great iron andirons, 5 doz. of thin glass tumblers in a box, six pictures, 1 leather chair, a chest of drawers. Left in the house 3 tables, all the bedsteads in the house belonging to Mr. Copley." The records show that Thomas Copley was one of the most prosperous men in the community; it could not have been for lack of means that he allowed the "disjecta membra" of the household goods of the Mission left from Ingle's raid, to be seized by the constable, but because he denied the justice of the debt. That he was at that time on good terms with the Protestant Governor Stone appears from the fact that not long before, Margaret Brent writing from Kent to that gentleman, acknowledges a letter received from him, "conveyed by Mr. Copley," whence it would appear that Father Copley now served that Mission.

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[1] Judgement of a Catholic Englishman.

Chapter xvi.

Last Days.

Father Copley was defendant in a lawsuit tried at St. Mary's City, January 15th, 1651.[1] It appears that Richard Blount of Virginia had a servant, Nicholas White, who ran away and took refuge at St. Inigoes, and his master employed Henry De Courcy as his attorney to reclaim the fugitive and seek damages, for his detention, from Mr. Copley, as he had sent for him the preceding June, when he was not delivered up. Governor Stone testified that Mr. Copley had promised him that the servant should not be taken, until Dr. Taylor could be brought forward to prove that he had made an agreement with Blount for fifteen hundred pounds of tobacco. At the request of Mr. Copley "Ralph Crouch, Esq., testified that the servant was at the house when the chimney was on fire, which was the Grange house belonging to Mr. Copley, and further saith not." Whereupon Mr. Copley demanded a jury which was granted. They found that the servant was injuriously detained, and should be delivered up with one thousand pounds of tobacco in cask: harboring fugitive "redemptionists" was a question affecting a jury of planters in that most "sensitive part of the human anatomy, the pocket," and not to be overlooked either in priest or presiding officer. "Ralph Crouch,[2] Esquire," was a member of the Society, of the date of whose arrival in the province and the length of whose stay nothing is known; he was alive in London in 1662.

Thomas Copley is then lost sight of for nearly two years; on the 4th of November, 1652, he binds himself to pay the debts of Paul Simpson, and Simpson makes over his property to Copley, Ralph Crouch signing as witness.

This is the last notice to be found of Father Copley in the

[1] Records at Annapolis, Liber 1.

[2] He was born in Oxfordshire and went to Maryland, where he rendered great service to the Missionaries. He died at Liége in 1679, aged 59, a Temporal Coadjutor.

fragmentary papers that still exist at Annapolis; he is said to have died in 1652; the place of his burial is unknown. It was probably St. Inigoes, the oldest of the Missions. No stately monument befitting his high degree arose over him, no carved escutcheon bearing the black lion of Hoo, the sable and argent of Welles, or the golden welks of Shelley blazoned his descent from the fierce barons who fell at St. Alban's and Lowton Field,—only the black cross[1] which marks the grave of the humblest Christian, and which, strangely enough, was the device of his own family, for a while showed his resting-place; it mouldered away; in spring the wild violets spread azure over him, and the autumn shed leaves of red and gold; the mocking-bird built in the boughs over his head and the partridge hid her young in the grass at his feet; thus he lies forgotten by men, but living, let us hope, in a better life, and living in his works, which yet remain to us. When the Society of Jesus was suppressed in 1773, Maryland reverencing her founders respected their possessions, so that on the restoration of the Order a few aged priests lingering within the walls of St. Inigoes and St. Thomas' Manor[2] were left to murmur "nunc dimittis," and to transmit those estates, the sole remnant of the great establishments which once arose in every quarter of the globe, to their present possessors.

Both Gatton and Leigh Grange of the Copley estates were sequestered during the Commonwealth as the prop-

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[1] The arms of Copley were Argent, a cross, moline, sable. Fr. Copley's pedigree was a distinguished one, running back to Thomas Hoo, Lord Hoo and Hastings, K. G., who was killed at St. Alban's in 1455, to Lord Welles, killed at Lowton, 1461, to Sir William Shelley, to Sir Roger Copley, citizen and mercer of London. The Copleys were related to Lord Bacon, to Cecil, to the Southwells, etc. What remains of the old estates has descended to Henry Francis Salvin, Esquire, a Catholic, of Sutton Court near Guilford, Surrey, England.

[2] The parish church of the Manor of the Maze, a large estate in Southwark very near the Thames, and possessed by the Copleys from about the middle of the fifteenth century, was named "St. Thomas';" perhaps, Father Copley transferred the old name to the new Mission and Manor of St. Thomas which he founded in Maryland.—A new church, under the invocation of St. Edward was built in 1876 at Sutton Park, which is now, as we said before, the property of Mr. Salvin.

erty of Catholic recusants and were sold by the family in 1655. Roger Copley had married, and seems, for a time, to have lingered near the old place, the burial of four of his children being recorded in the register of Gatton between 1658 and 1672; after this date the name no longer appears. He is supposed to have been the father of Wm. Copley, S. J., who was born in 1668 and took his last vows in 1698, labored in Warwickshire and died in 1727. There seem to have been another priest and three nuns, two Benedictines and a Poor Clare, at Gravelines, who, perhaps, belonged to this family. In 1714 Henrietta Copley, a Catholic widow, was possessed of property valued at fifty pounds near St. Olive's, Southwark, and in 1721 Henry Copley, the son of Don John Copley and Mary Conquest, born at St. Germain's in 1705, entered the English College, Rome: "he had been educated at St. Omer's and was ordained in 1728."

Twenty-five years ago there existed in St. Mary's County, Maryland, a class of poor whites, who, lived mostly by fishing; among them were Copleys and Gattons, both races remarkable for handsome faces and aristocratic bearing; it may be they were the descendants of the ancient lords of the Manor of Gatton in Surrey.

Errata.

Page 207, line 2, for More *read* Morse. Page 208, line 12 from bottom, *read* Henry More, who had been in prison and died afterwards at Watten.

NOTES TO PAGE 46.

The preceding pages show the heroism of the Copleys. Grandfather, father, sons, daughters, and those allied to the house by the ties of blood or marriage, are revealed to us as staunch in the faith and, if need be, sacrificing fortune and life for conscience' sake. And this was their history for generations. Still there were some degenerate sons; Anthony and John Copley, uncles of Father Thomas, come before us as the unworthy offspring of heroic lines. We give what we have been able to gather concerning their history as tending to throw some light upon the difficulties the Catholics had to encounter in clinging to the religion which they held so dear, and which was rendered immeasurably sacred by the blood of the martyrs around them.

We will now return to the black sheep Anthony, who, before 1592, had gone back to England; he seems to have been one of those men who conceal under a frank exterior, great duplicity. Richard Topcliffe, the notorious informer, on the arrest of Southwell in 1593 wrote to the Queen: "Young Anthony Copley, the most desperate youth that liveth, hath most familiarity with Southwell. Copley did shoot at a gentleman last summer and did kill an ox with a musket, and in Horsham church threw his dagger at the parish clerk and stuck it in a seat in the church; there liveth not the like I think in England for sudden attempts; nor is there one upon whom I have good grounds to have more watchful eyes for his sister Gage's and his brother-in-law Gage's sake, of whose pardon he boasteth he is assured." After this letter Topcliffe, having license of the Queen, took Southwell to his own house and tortured him. From this it appears that Anthony Copley's previous perfidy was unknown to this contemporary scoundrel; let us hope he had not exchanged the life of his sister for that of his cousin and benefactor.

From Douce's Illustrations of Shakspeare it would seem that Anthony Copley had literary aspirations. In 1595 he published "Witts, Fittes, and Fancies," consisting of sayings, jests and anecdotes in part translated from a Spanish work entitled "La Floretta Spagnola," at the end of which was printed a poem by him called "Love's Owle, in a dialogue wise betweene Love and an Olde Man," of which he thus speaks in his dedication: 'As for my Love's Owle I am content that Momus turne it to a tennis ball if he can, and bandy it quite away; namely I desire M. Daniel, M. Spencer and other Prime Poets of our time to pardon it with as easy a frowne as they please, for that I give them to understand that an University muse never penned it, though humbly devoted thereto." This book was reprinted in 1614 without his name. In 1596 he published "A Fig for Fortune." From Collier' account he seems to have been as bad a poet as he was a man. He married, and seems to have lived at Raughley, a moated mansion, in Surrey, which had descended to his family from the Hoos, and not far distant from Horsham church, mentioned by Topcliffe, in which is still a beautiful tomb to the last Lord Hoo and Hastings killed in the wars of the Roses.

In the latter part of Elizabeth's reign the most unfortunate dissensions had arisen among the Catholics. An archpriest, Dr. George Blackwell, having been appointed by the Pope, a number of priests who were opposed to such an office, sought his dismissal, and appealing to Rome for that purpose, they were called "Appellants." There was also great ill-feeling between the Seminarians and the Regulars, which is said to have been encouraged at Wisbech, a prison where many of both kinds were confined, by Elizabeth who remembered, perhaps, that "a house divided against itself shall not stand." The adversaries of the Jesuits accusing the Order of being "hispanolized," pointed to Robert Parson's book on the Succession, in which he avowed the doctrine, that kings derived their right from the will of the governed. Both Regulars and Seminarians accused each other of furnishing information to the government.

One of the most active of the appellant priests was Watson, nephew of the Bishop of Lincoln, the last survivor of that hierarchy which had come down from St. Austin. Watson was a strong supporter of the claims of James to the crown; had visited him before Elizabeth's death and received from him strong assurances of indulgence for the Catholics should he become King of England. In the quarrel with the Jesuits Watson published a book called "Quod libet" which happily no man now living has ever read; his friend and supporter, Anthony Copley, rushed into print, with what we would term a pamphlet, the name of which we have been unable to discover; intimate with these two was a secular priest named Clarke, who with them cherished high hopes of a happy future under James. Their disappointment was very great when they discovered what his real intentions were, or rather what were the designs of Cecil who had obtained entire influence over him. Watson who had a true appreciation of his character, gained, perhaps, while in Scotland,—"if I hae Jocko by the collar I can gar him bite you"—thought that if the Catholics would seize him they could control him, and it would not be treason, because he had not yet been crowned! He, with his two intimate friends already mentioned, with Sir Griffith Markham and a few other Catholics, in the summer of 1613 formed a little plot of their own inside of a larger Protestant one, in which were engaged Sir Walter Raleigh, Lord Cobham, Lord Grey of Wilton, a strong Puritan, and others; at least Sir Edward Coke so described it; and he should have known, for he was learned in plots. "The Main," or Protestant conspirators, were to carry off the king, "the Bye," or Catholics, were to take him from them; if the two knew each others' designs, and if so, how they reconciled their conflicting views, I cannot tell. As to the fact that anything of the kind was contemplated is known only to the all-seeing eye. Such a charge, however, served Cecil's turn. The accused gentlemen were arrested, examined—and[1] Anthony Copley, after his usual fashion, at once told all and probably a great deal more than he knew: to us it seems incredible that men should have incurred the fearful penalties of treason in the reckless way he describes. To know the character of this man, in which the swash-buckler and the pedant seem to have met in equal proportions, it is only necessary to read his confession given in his own handwriting to the Lords of the Privy Council on the 14th of July. In it he tells how he rode to London and visited Watson in his chambers at Westminster, who offered him an oath which he took without question; on which Watson informed him that a supplication was offered to the King, and that it was not

(1) Confession in appendix to Dodd's Hist. of the Church.

granted; "the more mettled spirits had a recourse which he declined to explain," as "the course was rough and not thoroughly tried," deferring fuller information until his next visit. Copley was, however, perfectly satisfied, "giving him his hand and Catholic promise to be seen as far as any man," and promising to bring up as many resolute men as he could, he departed to the country. On the 21st of June he again visited Watson who said he expected "many tall men on the 23d" and desired to know how many Copley had brought, who said "not one, for I know never a Catholic near me for several miles who is not Jesuited." They spent the evening in talking of cutting off heads, to which Copley says he was opposed, and of getting the great seal, of which the bloody-minded Watson was to be keeper in the event of their success.

The next morning Copley called on his sister, Mrs. Gage, taking two of his books and a letter which he had written to the arch-priest "to reconcile himself to the main body of Catholics," which documents seem to have been sent through her—it was not the least of Blackwell's sufferings if he read them! Going back to Watson's chamber, Copley found Sir Griffith Markham there and they discussed the capture of James "either by day or night" at Greenwich, Copley offering "to be one of thirty men to take him from five hundred." They also considered how he should be converted when once in their hands, "whether by disputation, exorcism of those possessed of the devil, or trial by battle." In case the latter were decided on, Watson asked, "Who amongst us will be the gallant Machabee to take that trial on himself:" to which Copley replied: "Doubt ye not, sir, enough will be found, or, if all failed, rather than so fair a ball should fall to the ground, I myself would be the man; provided if it might be without scandal to the Church upon the canon of the Council of Trent to the contrary of all duellums, if I choose the weapon, not doubting but that my wife, who by the sacrament of matrimony is individually interested in my person, would, she being a Catholic and the cause so much God's, quit at my request, such her interest, for the times; and not doubting to find among the host of heaven that blessed queen, his Majesty's mother, at my elbow at that hour."

The next day was Corpus Christi, and these men with their lives at stake concluded to do nothing until it was over, or as Copley expressed it, they determined "to feriate" in its honor; so they parted, he going to Mrs. Gage's where he discoursed a long time about the discontents of the Catholics, boasting of what his party would do to remedy these evils, wishing that the other side, as having more men and greater purse, would join them. He blamed Mrs. Gage for her remissness in the common cause, which he attributed to the influence of the Jesuits, "of which," said he, "she took no notice." It may be that Margaret Gage's thoughts were with one of that Order whom her brother seemed to have forgotten, one who had been the companion of their childhood; that she saw the gaping crowd, the gibbet tree, the loved face fitted by suffering borne here to wear the martyrs crown hereafter, then the bitter agony, the kindred blood flowing and the noble heart quivering in the hangman's hands. Knowing her brother as she must, and probably deeply mistrusting him, her silence was golden, but it must have tried her soul. That evening the conspirators heard that warrants were out for them; on the next the expected "tall men" made their appearance, filling the hall and gathering about the door of Watson's appartments, but only a handful; Clarke came in, worn with riding, hopeless and blaming the Jesuits. Then

Watson flinched and told the gentlemen they had as well break off and go home.

Anthony Copley, knowing that his road was barred, concealed himself until Saturday night, when he crept to his sister's, but she, with tears streaming down her cheeks, told him her husband had been arrested, her house was no place for him, and shut the door in his face. He then gave himself up. On his testimony principally, Clarke and Watson were hung; he and Markham received the same sentence, afterwards commuted to banishment, most likely with the understanding "they should divulge some worthy matter." This was an old trade of Anthony Copley, and Markham became an intelligencer for Cecil at the Court of the Duke of Nuremberg who took pity on him in his exile

The last record found of Anthony Copley is 1606 when he dined at the English hospital in Rome; he had a companion who entered the name of "Robert Southwell of Norfolk." Anthony had the effrontery to remain here with the Jesuits from January until April. Gage of Haling was also found guilty, perhaps only of listening to the nonsense of his brother-in-law without revealing it, and was again condemned to death, but subsequently pardoned. Treason was, however, an expensive luxury, and though pardons were purchasable, the courtiers who obtained them required large "gratifications." We find that Lady Copley sold her life estate in Mersham Park in 1603, the year her son and son-in-law were condemned to death, and that William Copley aliened the same manor at that time, the price going to some Scottish favorite of the King, who had, perhaps, used his influence in obtaining pardon for Anthony and others.

The history of John Copley, another uncle of Father Thomas, is also a disgraceful one by the side of the glorious record of the family. In my reading I have come across the following facts: Lady Copley had been able to obtain the discharge of her chaplain, Nicholas Smith, and sent her youngest son John, under his care, to the continent, with whom he went from one Jesuit school to another, until, attempting with some other students to reach Spain by sea, he was captured and brought to England, but set at liberty on giving bail; either he or his brother Anthony was probably the "Mr. Copley, the Earl of Cumberland's servant," who in 1594 "corresponded with Donna Magdalena Copley." In 1599 he made the following entry at the English College in Rome:[1] "I was born at Louvain and I am twenty-two years old; nine days after my birth I was sent to England where I was nursed and brought up until my ninth year. I then went to Liége on my mother's leaving England and remained there a year with her. On her then returning to England I was sent to Douay where Father Nicholas Smith took charge of me, my mother having committed me to his care. When Father Smith became a Jesuit, he sent me to Valencia where, after spending a half year in grammar, he again called me to Douay. I was placed in the English College and studied syntax for a year and then, when the College of St. Omer's was erected, in 1593, Fr. Smith was made minister and summoned me thither, where I made my poetry and commenced rhetoric. I was then sent by superiors with Fr. Baldwin and other students to Spain by way of Cadiz, viz: with William Worthington, John Iverson, Thomas Garnett, James Thompson, and Henry Montpesson. All of us were captured at sea by the English fleet and taken to England. I alone was separated from the rest and sent to the Bishop of Lon-

(1) Foley's Records of the Eng. Province—Series 1st.

don, but was released on some friend going bail that I would not leave the kingdom.

"I was my own master during this time and spent it in worldly pleasure, hunting, society and such like vanities. My father was Baron de Hoo and Lord Thomas de Gatton; my mother was of the family of Lutterel. I have two brothers and four sisters; the third of whom married Mr. John Gage, and, with her husband, was condemned to death after an imprisonment of two years on account of a certain priest who sometimes said Mass in their house and was afterwards a martyr.

"They were both carried in a cart with their hands bound, but she received a letter on the scaffold respiting them. Neither she nor her husband was pardoned or restored by the Queen, and Baron Charles Howard of Effingham took possession of John Gage's estate which he this day possesses by the Queen's gift.

"I have a Catholic uncle, Mr. Gage of Firle in Sussex. Mr. Geo. Cottam, Mr. de Lides (de Sevyss), Mr. de Price, Mr. Skinner, Mr. Cryps, a part of the family of Southwell profess the Catholic faith. Father Robert Southwell, martyr, was a relative on part of my father's sister. My Protestant relations on my father's side are Lanes, Sidneys, Howards and Hungerfords; on my mother's, Lutterels, Windsors, Sugers, Warwicks, Cliffords, Mallets and Stuckleys. When a boy with Mr. Southwell, my uncle, I went sometimes to the Protestant church, but I was not then responsible. I was brought up from the age of seven in the Catholic faith." He then expresses a desire to become a priest and there is strong reason to believe he became one. Foley says that though the Pilgrim book says he was admitted to the scholar's habit there is no record in the Diary; however, in a list of priests confined in Newgate in 1606, after the Gunpowder Plot, is the name of John Copley with that of Andrew White and John Altham, afterwards fellow priests of his nephew in Maryland. In 1612 he is found as a Protestant clergyman and rector of Blethersden in Kent presented by Abbot, the Archbishop of Canterbury; which position he resigned to become rector of Puckley in the same county, where he seems to have been always in trouble with the Lord of the Manor, Sir Edward Dering, who as late as 1614 speaks of his "currishness" and "face," as may be seen in the Memoir of this Lord by the Camden Publication Society.

There is no doubt of the identity of the pupil of the Jesuits with the clergyman of the Established Church; the visitation of Surrey by Berry, taken in 1623, records him as "John, son of Sir Thomas Copley of Gatton, of Puckley, Kent, aged 40, and married to—Moone, whilst his position as rector of that place is to be found in Halsted's county history and in the Archives of Canterbury. There seemed, at one time, no prospect of discovering the circumstances which induced John Copley to take a step at once at variance with his early teachings and the traditions of his family. Discontent shared with his brother Anthony, or consideration of the strong argument furnished by years of imprisonment endured for his priesthood in Newgate, and the comfort of a Kent living for conformity, might have had weight with him, as it had with other unheroic souls; however, a passage in a letter from Sir Dudley Carlton to Sir Thomas Edmunds, London, Jan. 29th, 1611, explains his conduct: "One Copley, a priest and domestical chaplain to the Lord Montague, falling in love with an ancient Catholic maid there, that attended the children, they have both left their profession and fallen to marriage." Neill quite strangely confounds this apostate with Fr. Thomas Copley of Maryland.

NEW YORK.

MISSIONARY LABORS OF THE NOVICES AT MANRESA. 1881—1883.

In the early autumn of 1881, two novices were returning from a visit to a family, whose children were pupils at the Sunday-School. While walking through the woods that line the western shore of the Hudson, they met with some thirty men, busily engaged in felling trees. Not far off stood a shanty, the dwelling place of these laborers, who had come there to cut a road through woods and rocks and mountains. The novices were reverently saluted by the men, and after a few kind words, continued on their way. On reaching home, the probabilities of opening a Catechism-class among the railroad men were warmly discussed, and great was the joy of the novices, when Fr. Master granted full permission to do so and urged all to use their best endeavors. Accordingly, on the following Sunday, two novices started for the above shanty, and found on their arrival there the greater part of the men in attendance. They received a hearty welcome from all; for a time they strove to entertain the men by conversing on the prospects of the future railway, but gradually began to work their own point, and make way for religious topics. Before an hour had passed, the first religious instruction had been given, and a permanent class established. With the promise to come again, they left, much pleased with their opening labors. Thus the first mission on the railroad was begun. By and by, more laborers arrived, and more missions were formed, so that, before winter commenced, there were six Catechism-classes in various shanties between the Highland and Manresa. Each of the missions was placed under the protection of some patron Saint and named accordingly. There was a "Mission of St. Bridget," "St. Patrick," "St. Boniface," the

"Holy Family," "Blessed Peter Claver," etc., with an attendance that varied in each of them from twenty to fifty men.

It might here, perhaps, be interesting to give a general plan of the method followed in these classes.

As soon as the novices arrived, the men assembled for class; those who were more zealous went to bring others who liked their beds and cared not over much for religious instructions. You would often hear them say:

"Brother, that fellow needs it especially. You must go for him." Sometimes the novices had to go themselves; there they would find the so-called "hard-cases" stretched out upon their beds, snoring away and pretending to be fast asleep; of course it was hard to wake them; but once awakened, a little coaxing did the rest. As soon as all had come together, they knelt down to say a short prayer. After the prayer, one of the novices explained the Sacraments, Creed, Prayer or some other part of the Catechism. The instruction was followed by a sermon, generally taken from the first week of the Spiritual Exercises. Those who wished to take the pledge, received it as soon as the sermon was finished; questions and difficulties were answered and, finally, all knelt down again to prayer and so ended the formal exercises of the class. But these exercises were only the beginning of the better work that followed. Whilst one of the novices tried to keep the men together by his conversation, the other picked out his man and took him aside for a private talk, inquiring into his life and habits, to learn how often during the year he went to the Holy Sacraments; whether he attended Mass regularly, etc. In these private interviews, the men told candidly the state of their consciences, confessed their wrong course and willingly listened to the good advice given them. Though many tried for a time to put off their duty, yet almost all finally followed the voice of conscience and became good Catholics. I remember one, who was over-obstinate, and stoutly denied the necessity of the Holy Sacraments. Every possible means to convert that unhappy man had proved a failure, when the novices joined in the almost infallible novena to St. Igna-

tius and St. Francis Xavier. The novena had not yet been finished, when one evening the man of his own free will came to confession. From that time on, he was a changed man.

The Irishmen showed throughout excellent dispositions, a fact that cannot be said of the Germans, though the latter had the additional difficulty of being ignorant of the language of the country. Yet this cannot excuse them, since there were German novices to attend to them, and not far off a German Catholic parish.

It must not, however, be thought that all the laborers had to be urged to come to Mass and to the Holy Sacraments. It would certainly be a mistake. There were some very good men among them, who had never forgotten their duties towards God, and their pious example helped much towards a change in the others. Most of the difficulties, which had to be overcome, arose from a false shame to tell in sacramental confession their sins and their sinful negligences of long-standing. Besides, the men were more or less given to drinking, so that the good resolutions which they had made whilst the novices staid among them, were weakened and sometimes entirely broken during the week. Therefore men of this sort were very frequently taken along at once to make their confessions, whilst the impressions of divine grace were yet fresh. The bad example of others, who did not wish to hearken to the voice of God, often repelled those who still wavered between yielding to grace or following their old course of life.

Another and not the least obstacle came from a false shame; they did not like to go to church and to the Holy Sacraments in their working-clothes, and often they had no others. Yet these and many other difficulties were gradually overcome, and the Mass which was said for them on Sundays at 10 o'clock was attended by a large and edifying congregation. It not unfrequently happened that the two Fathers at Manresa heard confessions on Saturday from about 6 o'clock till after evening recreation, and again in the morning before and during Mass, which for a long time was

celebrated by our dear Fr. Bapst, who did not wish to be deprived of what he considered a privilege. All the railroad men loved the venerable Father.

I remember that on Christmas day, besides those who had received Holy Communion during the earlier Masses, fifty-two other railroad men approached the Holy Table at the late Mass. It was a touching and consoling sight!

The great weakness, so common among these laborers, of spending their money for liquor was gradually overcome, when after the reception of the sacraments they took the pledge, at first for a short, and then for a longer time. One day, two novices took a surplice, two candles, a crucifix and a white altar cloth to their mission. Having arrived there, they fixed up a table, and the senior-novice in surplice delivered an eloquent temperance sermon, at the end of which eighteen men took the pledge in the presence of all the others.

The better the men became, the stronger grew their love for the Blessed Virgin; and this was shown by their eagerness to receive the scapular. Very many were invested; five or ten at a time were frequently found kneeling at the altar of the Blessed Virgin to receive the scapular.

Many among the railroad men who attended the instructions were Protestants. Divine grace touched them, and thus we had the great joy of receiving some Protestant Irishmen and Germans into the Church. The laborious and even dangerous work, in which they were engaged, made them appreciate the more the peace of soul with which they went to their daily toil. The few sad accidents helped not a little to urge the men to their religious duties. There lived an old laborer in one of the shanties, who had for forty-five years staid away from the sacraments. He had received Holy Communion only once in his life. The novice, to whose mission he belonged, continued for six weeks exhorting and admonishing him in every possible way, to turn back and make his peace with God; but to no avail. On the seventh Sunday after the same novice had again spoken with him for half an hour without getting any other answer

than "It is of no use for me!" he was about leaving, when God inspired him with the idea of awakening in the man the thought of his beloved mother. He at once returned and had the following dialogue:

"I want to ask you something yet. Do you love your mother?"

"O yes, Brother, and would do everything in my power to please her."

"Would you do whatever your mother might wish you to do?"

"Certainly, Brother; I could not refuse anything to my mother."

"Now, see; it is your mother, who is now praying for you in Heaven, that wishes me to tell you: 'My son, go to confession; do what the Brother wishes you to do.' Will you refuse to comply with your mother's wish?"

"Do you think my mother would speak so to me?"

"Most certainly."

"No, Brother, I shall not refuse. When may I go to confession?"

"Well, prepare yourself and come to the Novitiate on next Saturday morning at 9 o'clock."

The man came, and continued to receive the Holy Sacraments weekly for about a month, when one Monday morning, after receiving Holy Communion the day before, he was instantly killed by an explosion.

Time went on and the missions outgrew the number of novices. Besides the above-mentioned missions, five others were established between Manresa and the village of Esopus. Yet, Fr. Master arranged everything in such a manner, that all the missions were provided with novices every Sunday. In Esopus were two shanties with each a hundred men; another with forty-five Hungarians; a third with twenty-five Greeks, and a fourth contained about twenty or thirty colored men, one of whom was from Ireland.

None among the novices understood the Hungarian language. Nevertheless, two novices went to the Hungarians one Sunday, hoping to find some one among them who

might perchance understand German. Their hope was to be fulfilled. Whilst they were gesticulating with the poor men, they saw a young Hungarian Jew, and approaching, asked him whether he understood German. He answered in the affirmative. He at once became the interpreter and translated to the Hungarians the instructions given in German.

When Easter drew nigh, every one came to fulfil the duty prescribed by the Church; and even the numerous Italians were included, for Fr. Pacciarini came to Manresa and staid there about a month so as to offer an occasion to the Italian-speaking workmen to attend to their Easter duty. Some three hundred followed the zealous Father's call. Fr. Pacciarini went himself to the shanties to stir up the lukewarm and enliven again with faith those who had been so unhappy as to be dead to it. One day, he came across twenty or thirty Garibaldians, to whom nothing was more detestable than the sight of a cassock. They received him with curses; but before his departure, all had received the Sacrament of Penance.

Remarkable, indeed, and manifest beyond any doubt was the working of divine grace among those poor men, who in their poverty and wretchedness were most precious in the sight of God. His mercy was especially shown them at the moment of death. I remember a young Protestant Irishman who lived in one of the shanties and who had out of curiosity attended the instructions of the novices. He fell ill and when the novices saw him on Sunday, he did not seem to be in danger of death. The next morning, whilst they were going on a walk—it was a special recreation day for the novices—they met a boy on horseback, hastening to the Novitiate. As soon as the boy saw the novices, among whom was also the novice to whose charge that shanty belonged, he told them that the young man was dying and earnestly desired to see a Catholic priest. Fr. Doucet hastened at once to the shanty, provided with the Holy Sacrament and Holy Oils. He baptized the man, gave him the

last Sacraments and shortly after the Father left the house, the young convert died a happy death.

Thus the novices continued their zealous work for two years. When the railroad was finished, the men went away, their shanties were torn down and the wonted quiet returned to Manresa Novitiate and its inmates. A happy recollection only of former missionary labors remained.

KANSAS.

Osage Mission, Neosho County,
Dec. 31st, 1884.

Rev. Dear Father,
P. C.

I would not be surprised if perusing the "Neosho County Journal" on the dedication of our St. Francis' Church, which you reported in your Letters of November 1884, vol. 12, n. 3, you wondered at some apparently mysterious expressions the writer made toward the end of his account in speaking of the old church. Well, there is no mistake about it, the old church was a most devout sanctuary which had grown up in size as well as in veneration with the material improvement of this Mission, and of the events which took place there, some were most solemn, and worthy indeed of a poem, as well as of history. And no wonder that the impressions they left on the mind of those who had part in them should be indelible.

To satisfy the curiosity which these remarks might have excited in your readers, it becomes necessary for me to take this matter *ab ovo*, and record several items which accompanied the growth of the old St. Francis' Church and gradually brought us to the building of the new one. The few digressions which I have to make here and there, will, perhaps, appear out of place, but the light which they may throw on the subject will, I hope, prove interesting.

The first church that was ever dedicated to God in this

beautiful valley of the Neosho was erected in 1848. It was an unpretending log-structure, 30 by 30 feet in size, and 12 feet in height. It was blessed under the invocation of St. Francis de Hieronymo, the Patron and Titular of this our Mission. Its architect and builder was Father John Schoenmakers of happy memory. That church was small and poor indeed, but was to be the cradle of that large and daily increasing Catholicity now spreading all over southeast Kansas.

For about five years our congregation amounted to perhaps a hundred all counted. The members of it were few, but the prayers they offered to God from that humble sanctuary were most fervent. In it generous souls consecrated to God the flower of their virginity, willing to pass all their life-time in voluntary seclusion from worldly pleasures, and in self-denial; there catechumens were instructed and baptized, the spiritual exercises were given to people who for many years had neglected their Christian duties; there on every Sunday instructions were imparted to a cosmopolitan audience of French, Creoles, English-speaking mechanics, and wild Indians of different tribes. Father John Bax had care of them all, and as he had mastered many different languages to perfection, the church was always well attended, and the number of our neophytes was increasing, when alas! a premature death came to put an end to his apostolic labors! He died a martyr of charity on the 5th of August, 1852, being but thirty-five years of age; of these he had passed ten in our Society. His death was a great loss to us, but we are confident we do not mistake when we attribute to his prayers in our behalf the prosperity which has subsequently been attained by this Mission.

The method of instructing the Osages adopted by Father J. Bax was faithfully followed by us, and, with the help of God, we began little by little to gather the fruits of conversion, and the number of our Catholics began to increase so, that by the end of ten years our church became too small to accommodate them all, and we were obliged to put an addition to it. Here again Fr. J. Schoenmakers made the plan

for it, and under his direction Brother John De Bruyn acted as the chief carpenter, a position which he could fill to the satisfaction of all, for having served as a pontonier in the army of the King of Belgium for several years before entering our Society, he knew how to handle the axe to perfection, and this was the principal tool he needed in the construction of this building. Br. John being of a very friendly disposition, soon raised a company of wood-cutters amongst our Half-breeds, and with their help in a few days had all the logs nearly hewed, and all being ready, the addition was raised. The work was going on with alacrity, when an accident happened to mar its progress. Just at the moment when Br. John, standing on the apex of the new roof was trying to bring a tenon into its mortise, his axe glanced from the log to his right foot making on the top of it a very deep cut. The shock which the whole of his body felt at that instant was terrible, but the brave old soldier did not mind it, and calling up all his strength, came down from the roof, but no sooner did he alight than all his power left him, he fell and remained unconscious, while the blood was flowing profusely from his wound! We ran quickly to his assistance, and, laying him on a stretcher, brought him to his bed. Here Brother Thomas O'Donnell, our infirmarian, was summoned, and coming without delay, he made use of all his surgical knowledge to stop the blood which was flowing from the cut in an alarming degree. An amount of lint plucked from linen rags was soon at hand, scraps of buck-skin were mixed up with it and a large quantity of brown sugar saturated with alcohol having been added, the whole was put over the wound, and carefully bandaged. We watched the poor Brother day and night, and as the pain he suffered made him delirious, Br. O'Donnell gave him a few grains of morphine to make him feel a little easier, and to procure him some rest. The effect of this dose was to throw the patient into a state of lethargy, which, added to the great loss of blood, took from him all signs of life, so that our surgeon began to fear that he had mistaken in the treatment, and, perhaps, might be the cause of his death!

In consequence of this he was in great trouble, and could not be persuaded that he was not to blame. There is no doubt that the life of Br. John was in great jeopardy, but by the end of three days, he got over that terrible crisis, his countenance began to look more cheerful, and we felt happy to perceive that to all appearances he was now out of danger. You can imagine how pleased and satisfied good Br. O'Donnell appeared! He would shake hands with every one, and say, with a kind of self-complacency, "did I not tell you that he would recover? indeed he had to pass through a great paroxysm, but I was not alarmed on account of it, and was waiting for developments." Then we all congratulated our good-humored surgeon, and as we happened one day to be all together around the bed of Br. John, we concluded to have a professional meeting, and calling on Br. O'Donnell, we commended his skill, approved the course followed in the treatment of the patient, and conferred upon him the degree and title of "Doctor Magnificus," to the great amusement of Br. John who was now fairly entered on his convalescence. Perhaps, you wish to know whether we had any doctor in this country? Well we had none at that time, and the Osages would have none, so we were bound more or less to practise medicine, and in many instances by taking care of their bodies we gained their souls. Father J. Schoenmakers was a "Doctor Excelsus" and I, your humble servant, was considered next to him "Doctor Egregius," a title of which I am more proud than of all the stories which some newspaper reporters, through an exceeding kindness in my regard, have invented about my pedigree. But to return to our dear Br. John, I must say that after having been bed-ridden for two long months, he recovered at last and was able to attend to his regular duties as before. His sickness created a momentary delay in the work on the church addition, but after a few days' labor the building was completed, giving us a room 60 by 33 feet, which was ready for service in the summer of 1858.

And now our church was considered the wonder of this Indian Territory. The rumor having spread all around,

people would come from the back-woods of Arkansas as well as of Missouri to get a sight of it. Indians of nearly every tribe coming from the far west to visit the Osages, would never return to their homes without having visited our church. These wild people would notice everything most carefully, and being naturally very inquisitive, wished to know the meaning of everything, and generally what seemed to please them most were the paintings of the Way of the Cross. They would stop for quite a while before them, looking at them attentively, and seeming to take great interest in the mystery represented. Do not think, however, that what attracted their attention so much was always the image of our suffering Saviour, of whose passion we had spoken to them! O no! I am bound to acknowledge with sorrow that this was not always the case! In fact noticing once that several of them stood with their eyes fixed on the last picture, where Nicodemus and Joseph of Arimathea with their servants are laying the body of our Lord in the sepulchre, I thought that, perhaps, they were moved by divine grace, and asked them to tell me what was it that pleased them so much in that representation, and would you believe it? One of them replied, "Father, those people are wearing mighty nice blankets. I wish I could have some as nice!" "Ab uno disce omnes."

By this time our school had gained a great name, and at the opening of 1860 most all our neighboring tribes wished to send their children to us. We could not receive all the applicants, but generally found room for some few besides the Osages and Quawpaws for whom the U. S. Government was paying us a regular sum annually. Besides these the Miamis, Cherokees, Peorias, Weas, Piankishaws, Kaskasias, Ottawas, Chippewas, Cayugas and Kansas had at different times some representatives of their respective nations at our school, so that counting the boys in our house, and the girls in the adjacent Convent of the Sisters of Loretto, we were at this time educating three hundred boarders. To be near their children several Indian families belonging to the above nations came to settle in our vicinity, and consid-

erably increased our congregation. Moreover, about this time different white families, having come from the States to work for the Osages, also in great part located around us, that their children might have the convenience of attending our schools as day-scholars. This being so, no one will be surprised if our church was again too small to accommodate the large congregations it was drawing on the holydays. So in 1860, we once more went to work, and put up another addition to our old church, and this was not built of logs, but it was a simple frame-work, of the same size as the preceding and with a small gallery over the main entrance.

Though since the spring of 1854 the Territory of Kansas had been open for settlement, yet our Osage lands were considered as an Indian Territory, or rather Reservation, and white people were not allowed to "take up any claim" on them. Since 1858 some twenty families of Osages determined to follow our advice, and began to work small farms all along the Neosho river. They were doing quite well, growing large crops, and raising a great deal of stock, when in 1861 the civil war came to put an end to their farming, and as we were just on the line dviding the two belligerents, this was considered a dangerous place on account of the hostile incursions which were frequently made either by one or the other party. In consequence of this, not only the white families that were around us, but all our Osages abandoned this Mission, leaving us alone exposed to all kind of dangers with no other protection than that of divine Providence. And indeed our situation became a critical one, for we were left here by ourselves with great responsibilities, having to answer for what might happen to our large and helpless community, for we had quite a number of Indian boys in our house, and the Sisters had an equal number of Indian girls in their Convent, and in case of a sudden attack by the hordes of desperadoes scouring this country, we had no one to defend us, and Fort Scott the nearest place to which we might have applied for assistance, was forty long miles from us! Our two establishments were about a hundred yards apart, and the old church stood between them, just

in the middle. We, therefore, concluded to make this our headquarters, and turn it, as it were, into a fortress for our safety. So we did. In this we kept constant watch, and the army we had for our defense were those words of the psalmist, which once proved so powerful in the mouth of St. Clare, when seeing the Saracens already climbing the walls of her Convent, and not having any means to protect her Community, she confronted them with the most Blessed Sacrament, whilst her lips were repeating that most fervent prayer, "Deliver not up to the beasts the souls that confess to Thee; and forget not to the end the souls of Thy poor."

Yes, this was the prayer which our children hourly offered before the holy tabernacle, for we had formed a kind of perpetual adoration amongst them, so that at nearly every hour of the day some would be in the church watching before the altar, and we are sure that their prayers obtained for us the singular grace of having been preserved from total ruin in those days of fratricidal strife! I said *a singular grace*, and not without a reason; for as these bands of marauders who were overrunning the country had destroyed all the Indian Missions lying south of us in this Indian Territory, so they had determined to do with ours, and indeed many times seeing ourselves surrounded by these unruly soldiers destitute of all principles, seeing them too rushing into our old church, uttering meanwhile the most abominable curses, we thought that our last hour had come! But no sooner did they notice those poor children kneeling before the altar and absorbed in prayer, than they seemed to be changed, as it were by magic, into quite different men! They stood silent looking around for a while, and as if they had seen a flash of lightning, or had heard the crash of a thunderbolt, they would bow their proud foreheads, leave the church, and go off without doing any harm!

At last the cloud of war gradually disappeared. In 1865 people began once more to trust their neighbors; our Osages returned from the western plains, and a new set of immigrants, mostly Catholics, came to settle down around us. So our church again proved to be too small to accom-

modate all our people. To provide for the need and give all a chance to attend, at least now and then, to their Christian duties, we thought proper to build five chapels around this Mission; namely one in Parsons, fourteen miles south, a second in Ladore twelve miles southwest, a third in Thayer, eighteen miles west, a fourth on Walnut Creek, ten miles northeast, and a fifth on Hickory Creek, eight miles east of this place. By this fact you see that our old church can lay a claim to the title of Metropolitan Church, for indeed she has been the mother of many churches which gradually sprung out of the hundred and thirty-five stations which in progress of time were started by us. Now, each one of these succursals being regularly attended, they soon became the nucleus of small congregations clustering around them. By this arrangement, on Sundays we could afford more room for those living in the vicinity. But in spite of this, the number of our Catholics was increasing daily, and Fr. J. Schoenmakers saw that the time had come for building a church large enough for all. And here just in time Father Philip Colleton was sent to our assistance. Being a very energetic man and a fine speaker, especially when there was question of raising funds for any such purpose as to build a church, the charge was given to him of getting subscriptions and collecting the money for the new church. He did not delay, but went to work and with success; so that the amount he collected in a few months was sufficient to justify the commencing of this, for us, gigantic work.

By the middle of August, 1872, the ground was broken for the foundations, and the honor of doing this was left to good Brother John Shehan, a stout Corkonian, who from the very start of this Mission had been, I can say, the right hand of Fr. J. Schoenmakers in managing our farm, and caring for our stock. He was a true Hibernian, always ready to defend our faith, especially when the honor due to the Mother of God was concerned. Being endowed with herculean strength, in a few days he had the foundations dug out, so that early in May Fr. John Schoenmakers laid the first stone, according to the plan made by Mr. John

Murphy the architect, and under the direction of Mr. Michael Kavanaugh, the chief stone-mason. According to the plan of Mr. Murphy, the building was to be of a cruciform shape, and not only had the ground already been dug, but also several very large rocks had been placed in the foundations of the west transept, when a great many remonstrances being made against it by persons not acquainted with the rapid development of these western countries, Father John Schoenmakers, *pro bono pacis*, had those big rocks taken out, and the ditches of the two transepts again filled up, leaving the church in the form of a parallelogram, 140 feet long, north and south, and 70 feet east and west. By the 15th of June the foundations having been brought up two feet over the ground, to what is generally called the water-table; the corner-stone was laid with great solemnity in presence of a very large number of people, whites as well as Indians, by Rt. Revd. Louis M. Fink, O. S. B., Bishop of Leavenworth on the 22d of June, 1872. This done we gave up work for a while, thinking it more prudent so to do, than to plunge ourselves into debt. Now, as it was to be expected, some people seeing the foundations above the ground, and noticing not only grass, but thick shrubs and saplings growing all around them, would make a great many remarks, and would blame Fr. J. Schoenmakers for having begun such a large building here in the wilderness! The good Father listened to them with wonderful patience, and smiling would say, "my dear friends, do not trouble yourselves about it, for time will show whether this church will be too large, or not large enough."

Here things remained *in statu quo* till the fall of 1874, when Fr. Adrian Sweere, who had superseded Father John Schoenmakers as Superior of this Mission, wishing to continue the work, examined the foundation in company with Mr. Louis Scheider, a very expert architect, and after having had many consultations with him and Fr. J. Schoenmakers, they agreed to modify in part the former plan, by diminishing the intended height as well as thickness of the walls, and supplying the building with strong buttresses between

each window. By this change the width of the church would remain the same, the walls would not lose their solidity, and the look of the whole would be greatly improved; moreover by reducing the height of the structure, this would be rendered more secure against the cyclones so frequent in these high prairies. So the alteration proposed by Fr. A. Sweere was considered by all most artistical, and at the same time most economical.

Meanwhile Father Philip Colleton was progressing in his collections, when unfortunately he was brought to the end of his days in consequence of an accident he met with on the railroad, in the early part of 1876. He died suddenly on the first day of December, 1876, being then fifty-five years old, and counting twenty-two years in our Society. His death was a heavy blow to the finances of our new church. This, however, did not discourage Father Sweere, and as soon as the spring of 1877 fairly opened, he and Fr. James C. Van Goch called the leading men of our congregation to a meeting, to see whether they were willing to assist us in the case we should resume work. Not only every one was pleased at hearing such good news, but all promised that they would volunteer to fetch the stone we needed for the building. Father James C. Van Goch, who was very popular amongst our people, formed different circles or clubs of ten or fifteen farmers who would come together and bring us the stone, some of them for one week and others for two, and would do this as a part of their contribution towards the building. They kept their word, and during the summer of that year a very large quantity of the needed material was brought to the ground, and during the coming fall as well as winter, the stone was cut and numbered to have it ready for the raising of the walls by the next spring. The former plan of the building having been changed, the corner-stone laid by Rt. Rev. Louis M. Fink, O. S. B., was moved from the southwest corner, where it was, to the northwest corner of the lower inside of the church, and now remains covered by the wainscoting of the interior. Meanwhile as every one was feeling happy at see-

ing the walls gradually rising we met with another heavy loss, that, namely, of Fr. James C. Van Goch, whose energy and kindness had procured us so many friends among all classes of people. He also died suddenly of an attack of apoplexy on the 24th of August, 1878, being but forty-seven years of age; of these he had passed twenty in our Society.

At the time of his death the walls of the new church had been raised five feet over the water-table, and as funds again were insufficient, we had to stop the work. However, our delay this time was not very long. Thanks be to God, new friends having come in during the spring of 1879, we again put our hands to the work with alacrity, but about June not only the money, but also the stone had been used up and we had to halt once more.

At this juncture Fr. A. Sweere was called away from us, and Fr. John Theodore Kuhlmann took his place on the 30th of June, 1879. Our new Superior saw at once the importance of completing this church, and having well examined what had been done so far, he made some change in the lateral doors, filling up altogether the east one. And this was all that could be done this year. As all the stone which had been brought in was now in the walls, so before anything else it was necessary to obtain a new supply. The getting of stone as well as the cutting of the same, took the whole of 1880, and it was only in 1881 that the work of building was resumed in earnest, and was kept up till the summer of 1882, when the walls reached what is generally called the square of the building. Now to be sure that the north gable end would not damage the rear of the building with its heavy pressure, it was thought advisable to let the whole settle till the next spring, when at last the gable end and the tower were so completed as to allow the carpenters to work at the roof. The stone walls of the tower were only raised two feet over the pitch of the roof, and a temporary covering was placed on it. To finish the tower, according to the plan, it will require twenty more feet of wall; the stone needed for it has already been brought in, and will be put on when our means will allow it. As in the fall and

winter of 1883 all the timber necessary for the roof had been prepared, by the opening of spring the carpenters began its construction.

It was the desire of every one that as Fr. John Schoenmakers had laid the first stone of this noble church, he also should be the first to officiate in it. For this reason the work was now pushed on with great rapidity. The Father saw with joy the frame of the roof prepared, and partly raised, and for a time we all hoped that he would be the one to dedicate the new St. Francis', but the excessive heat of that summer proved fatal to him! At the beginning of July he felt so weak that he could no longer stand on his feet, and on the 28th of that month he calmly expired!

By the end of this summer the whole building was covered. During the fall and winter the carpenters and plasterers kept at work, and by the first of May, 1884, everything was ready for divine service. We invited our Rt. Rev. Bishop, Louis M. Fink, O. S. B., to come to bless our new church, but he not being able to do so on account of prior engagements, with his consent we invited Rt. Revd. John Hogan, D. D., Bishop of Kansas City, who very kindly came, and dedicated it on the second Sunday of May, which was the 11th day of that month. As the dedication had been announced several days in advance by the newspapers of our surrounding towns, the attendance amounted to about 5000 people.

Fr. Schoenmakers displayed great energy in undertaking so great a work in a country so poor as this was then, but Fr. Kuhlmann was equally energetic in pushing what had been begun, and this in spite of criticisms and complaints on all sides. And now almost every day strangers come to look at our new St. Francis', and all are astonished at what they call "its classical simplicity." These visitors will examine everything, and then address a number of questions, always anxious to know how could such a fine structure be built in such a poor country as this. To all questions of this kind we always have but one answer to give, namely, that divine Providence moved the hearts of many people to

assist us, so that help came to us from sources from which we would never have expected it. In fact the list of our benefactors is a very long one, and amongst their names you would also find that of Father Peter J. De Smet. He always took great interest in all concerning this our Mission, and he assisted us according to the extent of his means. The last valuable present he made us consisted of a large box full of rich vestments for our out-lying missions.

To those who blamed Father J. Schoenmakers for having begun too large a church he used to reply, that time would tell whether he had been right or wrong; now, that time has already come, and we can say with truth that this church is hardly large enough for the congregation we have at present; for the fact is that of the one hundred and thirty-five pews we have in it none is vacant, and if we could put in twenty-five more, we could rent them all in less than one week. So in conclusion I will say, praise be to God for what we have at last accomplished with His assistance.

PAUL MARY PONZIGLIONE, S. J.

ST. MARY'S CHURCH AND RESIDENCE,

ALEXANDRIA, VIRGINIA.

Father Stephen L. Dubuisson.[1]

Father Dubuisson served the congregation from June, 1838, to August, 1841, when he was obliged to go to France for the benefit of his health. The new pastor was much liked by Catholics and Protestants. The children were especially attached to him; one who learnt his first lessons in Catechism from the lips of the zealous pastor thus describes his manner of teaching: "Besides a separate, private Catechism for both boys and girls on Saturdays," writes Mr. Carne in 1874, "he had a public catechetical instruction for both, in the church, on Sundays before Vespers; standing in the old tub-like pulpit high overhead, he would call upon any boy or girl to rise and say the lesson, questions and answers, aloud, before a large congregation, which always attended, and great was the mortification if the child called upon was unprepared. He would then tell scriptural or other stories and require the older children to write them down during the week, and on the following Sunday would read the best of them with public comments on the spelling, grammar, etc., and the exercises were enlivened by the singing of hymns which he had carefully taught and practised. To say that Fr. Dubuisson was loved by these children would give but a faint idea of their feelings towards him, for while they feared his displeasure more than the severest punishment inflicted by others, their affection for him was so deep

[1] Born in St. Domingo, but had gone with his parents to Marseilles before the insurrection. He was a huzzar, under Napoleon: entered the Society in this country in 1815; died in France in 1864. He was well known throughout the country for the prominent part he took on the occasion of the miraculous cures attributed to Prince Hohenlohe.

that to this day they reverence his memory as that of a father."

Fr. Dubuisson's labors for education were not, however, always so successful. The Sisters of Charity, after spending several years in Alexandria in teaching the school for girls, left the city in 1840. They had made changes in the personnel of their teaching force which did not give satisfaction to their patrons, and their school, as a consequence, dwindled away. This was greatly regretted by Fr. Dubuisson; he felt very much also the decline of St. John's Academy, which had suffered not a little by the withdrawal of Mr. Brigdon and the lack of discipline in his successors.[1]. St. Mary's Sunday-School which had been organized under Fr. Fairclough, but had been broken up, was revived and has been doing well ever since, at least the one for girls.

Some improvements were made to the church with funds obtained from the City Council; this money came out of the estate of an old French gentleman named Foucard. The bequest had been made to the church, but escheated to the government in consequence of a defect in the will. Father Dubuisson writing from Lyons, Oct. 22d, 1841, to the Directors of the Propagation of the Faith, thus describes the contest he had with the city authorities: "Eight or nine years ago a Frenchman, named Foucard, left in his will a thousand francs to the Catholic Priest for his church, but this will being irregular, according to the law the property was escheated to the United States. Several attempts were made to obtain the bequest from the City Council that had charge of the matter, but nothing was done; there was a decided hostility towards us at that time. We had to say no more. * * * * In 1839 the case again came up through our

[1] The following notice in the neat handwriting of Fr. Dubuisson I found in the Journal: "Our modest commencement of St. John's Academy will take place in this church, on next Saturday, the 28th inst., at 10 o'clock, A. M. The church will be arranged for the purpose, the B. S. removed from the tabernacle, and the altar concealed from the view of the assembly. As it will not be a meeting for the purpose of worshipping, the pew-holders will be expected on that occasion to waive their claim to their respective pews. There are persons in the habit of leaving their Prayer-Books in their pews; they will do well to take them home to-day."

endeavors; public attention was drawn to it, and every one said it would be a shame to keep us out of the money. In short, thirteen of the sixteen members of the Council voted us the money, and thus the affair was brought to a happy conclusion."

The names of Frs. James Power and Jas. Moore are found in the records, but their stay was very short.[1] Fr. Roger Dietz succeeded the latter in December, 1841, and remained until September, 1842. Speaking of these Fathers that were thus filling the place of Fr. Dubuisson, who was expected to return, Mr. Carne says: "Neither of them (Frs. Power and Moore) remained long enough to become acquainted with the congregation. For about a year, the pastorate was then filled by an eloquent and devoted German, Rev. Roger Dietz, S. J., but unfortunately he spoke English so badly that few could understand his preaching."

Before I come to the pastorship of Fr. Benjamin Aloysius Young who is put down in our catalogue in 1843 as the successor of Fr. Dubuisson, though, in fact, from the records he began his ministry in 1842, I must lay before my readers the statement of a public penance incurred by two unfortunates who had been married by a Protestant minister. The account of the affair is in the handwriting of Fr. Dubuisson; it shows the manner of proceeding in such cases nearly fifty years ago:—

"Public Penance for marrying out of the Church—Extract from a letter of the M. R. Archb. James Whitfield to Fr. Dubuisson dated Feby. 29th—ultimo.

"'With regard to your penitent couple, who married out of the Church, I leave the whole proceeding to your charity and prudence, only observing that in such cases, I do not remember, that in Baltimore any kind of public penance has been imposed, either in my late predecessor's time or mine.'

"I had briefly stated the penance imposed, which the peo-

[1] I notice a record, Nov. 1, 1841, by Fr. Anthony Rey, who was afterwards killed while chaplain in the U. S. army in Mexico.

ple found extremely severe,[1] and mentioned the direction given by Archb. Neale to Fr. Lucas, whilst in Norfolk, and which was this: To call upon the parties, then in the church, but in no particular place, desiring them to rise, and confirm the apology made in their name, though no mention of names at all was to be made. Father Dzierozynski advised merely to declare the apology, without naming, nor bidding them rise."

Father Benjamin Aloysius Young.

Fr. Young assumed charge of the congregation on September 26th, 1842. He was a native of Prince George's County, Maryland, and came from a highly respectable Catholic family that has given several priests to the American church. Some of the Young family owned a large portion of the land on which Washington City is built.

Fr. Young had the church frescoed and otherwise beautified. He attended to his charge with great zeal though a sufferer from that disease, which at one time threatened to be national, dyspepsia, and of this he died Dec. 21st, 1844, being the only priest who ever departed this life in the pastorate of Alexandria. On the funeral record I find this entry in the well known hand of Fr. George Fenwick: "Benjamin Aloysius Young, S. J., died at 12.15 A. M. (Dec. 21). On the 22d (Sunday), the funeral service was performed in St. Mary's Church after Mass which was celebrated by Fr. Charles H Stonestreet. The Rev. James Ryder preached to a crowded congregation; after which the body was conveyed to George Town College and interred in the Religious Burial ground. Mr. Young was born Feb. 15th, 1798. Entered the Society of Jesus 29th July, 1815; was professed of 4 vows, 15th August, 1833. He went to Rome in 1817, where he terminated his noviceship and made his vows in the chapel of St. Ignatius. He studied philosophy and the-

[1] The penance was: "Kneel down, near communion-rail, during the whole time of solemn Mass and Vespers, sermon included, on Sunday." To this day in a few of our Missions of Maryland some such penance is enjoined.—*Editor.*

ology at Ferrara and Rome; was professor of theology at Viterbo. Returned to the U. States in 1828; was professor of rhetoric and philosophy in George Town College, and for many years professor of Belles Lettres in Frederick city,[1] Maryland. On the the 26th of September, 1842, he took charge of the congregation of Alexandria, D. C., where he made many improvements. He died regretted by all. R. I. P."

Father Charles H. Stonestreet.

Fr. Stonestreet succeeded Fr. Young, December, 1844, and remained in charge until August, 1845. It is needless to say the congregation became greatly attached to him, and if his tarrying had been more lasting, their love and respect would have been intensified and withstood "long knowledge and the scrutiny of years."

Fr. Ignatius Combs, "a warm-hearted Marylander," says Mr. Carne, succeeded Fr. Stonestreet for a short time. Fr. John F. Aiken, a Tennessean and a convert to our holy faith, was the assistant of Fr. Combs to whom he succeeded in November, 1846.[2]

The Pastorate of Father Aiken.[3]

From the records it appears that Fr. Aiken remained in Alexandria until May, 1850. He had for his assistant in 1847, Fr. James Power; in 1849, Fr. Camillus Vicinanza; in 1850, Fr. William Malony of the Irish Province, and after him for very short periods Frs. Pacciarini, Finotti and Ciampi. The high esteem which the people had for the pastor who labored so earnestly in their behalf may be shown from the tribute of Mr. Carne, who thus writes of one well known to him: "Father Aiken's life was one great act

[1] Whilst here he prepared a course of rhetoric which was greatly admired by his pupils. It was never printed.

[2] Fr. Combs was made Socius of Fr. Verhaegen, Provincial, Nov. 8, 1846.

[3] Fr. Aiken was educated at Georgetown where he became a Catholic; entered the Society 1837; was ordained in 1844 by Archbishop Eccleston; died at Georgetown, 1860. He had the happiness of converting his own family to the faith.

of charity. He visited none but the poor and lowly, and his labors among these were blessed with the most abundant fruit. Many a soul wandering in the darkness of error, did he bring to the light of truth, and though the want of time to establish them firmly in the faith, caused some of them to relapse when he was no longer with them, many there are among us who thank him for their hopes of salvation, and we may well believe that many who owe heaven to his labors, surround him in everlasting bliss. His self-sacrifice knew no bounds, and it became known, after he had been removed, that he had often gone hungry after giving his dinner to the poor."

Father Aiken had parish schools, and also took great interest in the Sunday-School for boys; this necessary adjunct in parochial work had, perhaps, suffered a little for want of care. The pastor in his zeal gave the Sunday-School a new impulse, and the effect has been lasting even down to the present day.

During the stay of Fr. Aiken in Alexandria a remarkable conversion took place. A gentleman named Magraw, a professed infidel, was lying very ill. His Catholic wife and family were quite distressed at his unhappy state. The mention of religion and priests to him set him in a rage. A friend, Fr. John P. Donelan, a secular priest of Washington and a benefactor of our Society, paid a visit of sympathy to the dying man. At the word religion the same scene was enacted; the priest was horror-struck at the blasphemies uttered. Finally, trusting to our Blessed Lady, he had the happy thought of asking a favor of the sinner who was fast nearing his doom. "One thing do for me," he said, "recite with me the *memorare*." After much persuasion the prayer was recited, and a wonderful change was wrought. The heart of the dying man was softened; faith came in place of scepticism, and he was baptized, and receiving Holy Communion and Extreme Unction, died in the most consoling sentiments of religion.[1]

[1] Fr. Donelan, who was considered a great pulpit orator, preached the funeral sermon. In a *Month of May* published in Baltimore over forty years ago this remarkable conversion is related by the Reverend Father.

The health of Father Aiken began to fail in 1850. "It pleased God," says Mr. Carne, "to afflict him in 1850 with a grievous illness, the result of his labors, and his Superior removed him to Trinity Church, Georgetown, that he might have less to do. Of such a man, however, this earth was not worthy."[1]

Father Joseph M. Finotti.

Fr. Finotti was the next pastor; he was assisted for brief periods by Fathers Pacciarini, Vicinanza, Anthony Ciampi, Verdin, Vetromile. These Fathers were in the third probation and were sent to give help on certain occasions. The house diary kept by Fr. Finotti has this entry: "Pater Armellini patriarchum egit Alexandrinum in the pastor's absence."

The new pastor was much liked by the people, and he did a great deal to advance piety among them. He took great care of the children, especially in preparing them for the first Communion, which he thought could be best made on Christmas day on account of the associations. The people were prepared for the great festivals by retreats. During Father Finotti's charge twelve Protestants were received into the Church; amongst them was one of a prominent family, who afterwards became a priest in the diocese of Richmond.

Father Finotti did much work among the Irish, especially among those engaged in constructing the railroad and canal. He said Mass for them here and there as he could assemble them together and thus gave them an opportunity to fulfil their Christian duty.

The church of St. Ignatius across the Potomac in Prince George's County was built by Fr. Finotti in 1850, as this part of Maryland was attended from our residence until August 15th, 1858, when Alexandria was united to the diocese of Richmond. And this was not the only mission attended.

[1] On the funeral record the following entry attracted my attention: "Died Br. Edmund Quinlan, June 6th, 1846; he was born June 6th, 1797. Sermon by Fr. Early." This brother met with his death from an accident.

Our Fathers before the war in 1861 and for some years after it, used to visit Culpepper, Manasses and the adjacent districts until the Bishop of Richmond appointed a resident priest at Warrenton.

In 1852 Fr. Joseph Bixio was the permanent assistant of the pastor who in April of this year left the Society. I must not end this part of my history, however, without transcribing an entry which I found in the funeral record. Such things will soon take their place among the antiquities of our history:—"Feb. 2d, 1852, Robertus Foy 73 annos natus, tumulo consignatus a patre Bixio." Then follows a notice taken from the *Alexandria Gazette:* "The deaths of old and faithful servants may well be mentioned, especially when their character entitles them to be regarded as examples by their fellow-servants—and when they can know that honesty and correctness are duly acknowledged by their masters. Before the death of the late William H. Foote of Fairfax County, he wrote a notice of one of his servants, which in case of the death of the servant after his own, he desired to have recorded. At the conclusion of the page on which it is written, he adds,—'Cut this leaf out, and send it to the *Gazette* office.' The old man Bob Foy survived his master, and died in this place on the 1st inst. The notice written by his master is as follows:—'Bob Foy has filled places of the highest trust for more than forty years, and went down to his grave spotless. No suspicion ever rested upon his good faith, honesty or veracity. If an honest man be the noblest work of God, then was Bob Foy one of nature's nobility.'"

Father George Villiger.

Father Villiger began his pastorship after Father Finotti left the Society. Mr. Carne says of Fr. Villiger "that he was a good and zealous man and an excellent manager of the temporalities." Six thousand dollars were collected towards erecting a new church in the northwest corner of King and Royal streets, but the pastor was removed before

the plan could be realized. Fr. Villiger did not a little to advance the interests of Catholic education by his care for the parish schools. In all of his parochial work he was seconded by his assistant, Fr. Bixio, who remained for a time in the same office under the successor.

Father John E. Blox.

Father Blox was appointed pastor in 1854. Here, as elsewhere, Fr. Blox was much beloved. His parishioners soon yielded to his lovable nature, and many intelligent and influential Protestants were gained to the faith by his ardent and prudent zeal. "He loved the beauty of God's house and doubling, by his earnest appeals," says Mr. Carne, "the sum left by his predecessor, he enlarged and beautified the church in 1856." He added twenty feet to its length, put in galleries, stained gothic windows, an organ, a large bell and a marble altar which was solemnly consecrated by Archbishop Kenrick the 30th of June, 1856. A fine steeple was also erected, which added considerably to the beauty of the church.

The Young Catholic's Friend Society, the Association of the Bona Mors and the Sodality of the Blessed Virgin were formed under Fr. Blox. The last-mentioned society has always prospered and during the civil war many of its members were soldiers, and though taking part in various battles were more than usually fortunate in escaping the dangers of the conflict. The office of our Blessed Lady had been said for them every day. Father Blox, besides Fr. Bixio, had at different times, as his assistants, Frs. Livy Vigilante and Peter Kroes; the last-mentioned became his successor in 1859. It is needless to say how entirely Fr. Blox had won the hearts of his people. To this day his memory is dear to them. On his death in 1859 the congregation, to attest their veneration for him, erected a cenotaph in front of the church. Fr. Blox was born in Belgium, but entered the Society in our Province in 1832.

Father Peter Kroes.

Father Kroes was a native of Holland and entered the Society in America, Nov. 5th, 1832. He whilst a man of learning was at the same time a little eccentric. It was hard at first for the people to understand his ways, but when once he was known he could not but be loved, for there was a depth of affection in his soul which outward coldness could no longer veil. He served St. Mary's during the war, a most trying period. The Federal troops poured into the city, while his congregation were mostly in the Confederate service or in exile. The few that remained were heartily in sympathy with the rebellion. It was hard to please both classes of people whom he had to deal with. The military and restored State authorities were too fond of dictating to the churches in regard to fasts, prayers, festivals of thanksgiving; an oath of allegiance was exacted of every minister of the gospel before he could be allowed to perform the marriage ceremony.[1] Fr. Kroes was respected by all, had a pass to go anywhere, and saved not only his own but a neighboring Presbyterian church from occupancy as a hospital. The secret of this was his untiring care of the sick and wounded soldiers, who could not but be exceedingly grateful. The following anecdote is related by Mr. Carne: "On one occasion having refused to ring the church-bell for the call of a 'war-meeting,' two civilians, nominal Catholics, threatened to have the door broken open and ring it themselves; he went out for a short time and on his return found his parlor full of officers, who assured him that if he gave the word, a thousand men they had within a mile, in camp, 'would clean out the town' for him. Indeed, it was only by positively refusing to give the names of the two men who had threatened him, that he saved them from exemplary punishment."

In a diary kept by the writer during the war the follow-

[1] Father Kroes performed this ceremony once on the ferry-boat between Alexandria and Washington; he sent the parties sometimes to one of our Fathers in Washington.

ing item was put down: "Fr. Tissot was here (Washington) to-day, and said that some Orangemen had threatened to burn our church in Alexandria." This was in February, 1862, and the men who were so hostile belonged to an Illinois regiment. On the previous Sunday they had dragged an Episcopalian minister out of his pulpit and taken him in his surplice to prison. His daughter caused quite a scene in the church and on the streets by going into hysterics. The minister had refused to say the prayer for the authorities at the bidding of the Colonel of the regiment. During the week the Protestants chaffed the soldiers and dared them to try the same thing with the priest. They threatened to do it, and not to burn the church, as said above. In the meantime an Irish regiment got wind of the intended movement, and on the Sunday had a line of pickets all the way from the church to their camp two miles out of town.

At the high Mass the Illinois men were ready with a detective to see that the priest, Fr. John Early, who, at that time president of Georgetown College, had gone to preach for Fr. Kroes, should say the prayer when ordered. The preacher had come before the altar; the detective had his notes ready, and the Orangemen were about to give the order from the gallery, when the measured tramp of soldiers was heard at the door of the church. Soon they were marching up the aisles, and to the relief of the Catholics knelt down and blessed themselves. These were Irishmen who had come to protect the priest. The Orangemen scampered off and felt they had done well, for they saw two hundred muskets stacked in the church-yard and a sentry ready to raise the alarm in case of attack. The preacher gave an eloquent sermon and all was over, but if the least violence had been offered to God's minister in the holy place, the State of Illinois would have sent fewer soldiers to the front on account of this day. A Virginian, a Protestant, went to the church also; he was going to fight for the priest. "If I am killed," said he jokingly, "I'll die in the church anyway."

During Father Kroes' incumbency St. Mary's Hall was erected by the Young Catholic's Friend Society, on a lot

exchanged for one given by the Sisters of Charity to Archbishop Eccleston in trust for the congregation; the old cemetery was enlarged to three times its former area; it was handsomely laid off, drained, planted with trees, and enclosed. The church at Fairfax Station on the Virginia Midland Railroad, about eighteen miles from Alexandria, was erected by Fr. Kroes; it was dedicated Sept. 23d, 1860. The congregation was formed of Irish laborers engaged upon the construction of the railroad. Many of these afterwards settled on farms near Fairfax Station, many took up their abode in Alexandria and increased the congregation which was small at that time. The Catholic Beneficial Society and the Conference of St. Vincent of Paul were organized; the house now occupied by the Sisters of the Holy Cross was purchased; parish schools and an academy were established during the administration of Fr. Kroes, who also had improvements made in the church, and built the sacristy and the chapel of St. Joseph.[1] The pastor procured new and elegant vestments for the service of the altar.

The assistants from 1856 to Dec. 1872 were Fr. James Ryder for two years, Fr. Bixio for a short period, then in order of time, Fr. Alexius Jamison, Fr. Peter McDermott, Fr. Bernard Toale, Fr. Thomas McDonough, Father Toale again, Fr. Charles Cicaterri; these Fathers helped in the home church and had care of the out-lying missions. Fr. Ryder gave a course of controversial sermons in his usual eloquent manner and attracted great attention among the Protestants. The Know Nothings then quite strong even in Virginia, though Henry A. Wise had given them a terrible defeat, were ill-disposed towards the speaker, and one evening caused the fire-bells to be rung to draw the people away from the church and thus break the spell.

Fr. Kroes had been a sufferer from a painful disease for a long time; and yet was always a most hard-working priest. He often said Mass when he had to hold on to the altar to keep himself from falling, and frequently heard confessions

[1] A Sunday-School for colored people, and used for Masses during the week in winter.

when suffering great pain. He never spared himself when a duty was to be performed; and no danger could deter him from fulfilling his holy ministry for the dying. He was removed in December, 1872, and died in the winter of 1873.

Father Denis O'Kane.

Father O'Kane became pastor in December, 1872. The congregation has greatly increased, so that the pastor has been obliged to make important enlargements and improvements in the church. In 1881 he raised the walls six feet, put on a new and substantial trussed roof which is covered with slate, tore down the old sacristies and extended the sanctuary to the full width of the church. Besides these improvements the new ceiling of the church was made of iron. The pastor also erected a large sacristy on the north side of the church. And yet the congregation could not be accommodated; the church was thereupon enlarged in 1883 by transepts and additional galleries. A fine organ was also purchased in 1883 instead of the old one that had done service for so many years.[1]

Father O'Kane has had up to the present time three different assistants: Fr. Thomas Sheerin, Fr. Andrew Keating and Fr. John B. DeWolf. The Sodality organized by Father Keating for the colored people is still prosperous under the care of Fr. DeWolf; the meetings are held Sunday evenings and the singing is good.

I cannot end this history without giving the state of the church in Alexandria and out-lying missions at the present day. "Alexandria and its missions," writes Fr. O'Kane, "has a Catholic population of about 1600 souls. The extent of territory is about 40 by 20 miles. Two small mission churches are attended from Alexandria, viz: Falls Church[2] which is about 10 miles and Fairfax Station which is 17

[1] The pastoral residence was erected in 1877, not in 1874, as before stated by typographical error.

[2] This church, under the title of St. James, was erected by Fr. O'Kane in 1874; it was dedicated Oct. 18th of that year by Rt. Rev. James Gibbons of Richmond.

miles from Alexandria." There are parochial schools for boys and girls. These schools had been had off and on from the days of Fr. Smith, but it was not until 1870 that they were put on a firm basis. The various Sodalities and Societies mentioned in the course of this writing are still doing good and are a great means to the frequentation of the Sacraments of Penance and the Holy Eucharist. Protestants are occasionally converted to the faith: the exhibit given below of our work in conversions was prepared by one of the Fathers in Alexandria, and I am surprised to see how many persons have been brought to the faith. The records from 1815 to 1831 are defective; before and after that epoch they are quite full:—

Adults baptized by			Fr. Kohlmann	(1808–15) 7
"	"	"	Smith	(1831–37) 29
"	"	"	Dubuisson . .	(1837–41) 28
"	"	"	Dietz	(1842–43) 6
"	"	"	Young	(1843–44) 5
"	"	"	Stonestreet . . .	(1844–45) 7
"	"	"	Aiken	(1845–50) 138
"	"	"	Finotti	(1850–52) 12
"	"	"	Bixio	(1851–54) 15
"	"	"	Villiger . . .	(1852–54) 4
"	"	"	Vigilante . . .	(1854–56) 20
"	"	"	Blox	(1854–57) 12
"	"	"	Kroes	(1856–72) 55
"	"	"	Ryder	(1857–59) 13
"	"	"	McDonough . .	(1870–71) 11
"	"	"	Toale	(1864–72) 61
"	"	"	O'Kane	(1872–83) 56
"	"	"	Sheerin	(1873–75) 11
"	"	"	Keating . . .	(1875–80) 23
"	"	"	DeWolf . . .	(1881–83) 13
Visiting Fathers at different times				17
				543

We have seen in these pages the good Ours[1] have done, with the blessing of God. The church is in fine order and can seat over a thousand persons, if need be. The congregation is in a prosperous condition, and, perhaps, in a few years a much larger church will be required.

VERY REV. FATHER GENERAL IN HIS RETIREMENT.

Letter of Fr. Lavigne, his Companion, to Fr. Portal.

ROME, 1884.

REV. FATHER,

P. C.

I have, as you see, followed our Very Rev. Fr. General into his retirement at Sant' Andrea, near the Quirinal; or to use his pious expression, "We are making our noviceship over again." Our dear Father gives us in his solitude many examples of virtue, and you will, no doubt, be pleased if I tell you how he spends his day.

He rises three quarters of an hour before the Community, that is to say, at a quarter past four, and begins his meditation at half-past. At five he goes to the church to finish it before the Blessed Sacrament. He makes his meditation kneeling, sitting down but seldom, and then only when he is extremely fatigued. At half-past five he says the Mass "De Beata." When, on account of a first class feast, he wishes to celebrate the Mass of the day, I assist, whispering nearly every word to him. On the eve of the feast of St. Aloysius, we read the Mass together so that he knew the Gospel by heart; next morning after rising we went over it again and, thanks to this precaution, he succeeded tolerably

[1] The Brothers who contributed in their sphere, according to the spirit of the Society, to the happy results I have recorded were John Cotter (his name disappears from the Catalogue in 1837), Patrick Carroll, Edmund Quinlan, Maurice Stanton, Charles Toomey, Henry Rimbaugh, Patrick Cassidy and Michael Nash.

well. He keeps, besides, a Missal in his room, from which he reads during the day, making up in this way for not being able to say the Mass of the day in the morning. After hearing in Thanksgiving the Mass of Card. Franzelin he returns to his room a little before seven o'clock. Br. Guggeri, who has waited on him for the last twenty-nine years, brings him his breakfast, which is the same as that of the Community, and during it he reads for him. He breakfasts in his room, because it is the custom since the time of St. Ignatius for the Generals to do so. An old man of ninety years is dispensed from fasting: nevertheless, on fast days our dear Father considerably diminishes the quantity of his bread and milk, and this to such a degree that if it were not for the milk his breakfast would be a *frustulum*. The recital of the little hours, which he says alone, takes up his time until eight o'clock. The day before yesterday he came to my room and said, "After saying Nones, I wanted to find the office of to-morrow, and how long, do you think, did I turn over the leaves of the ordo and breviary? Three quarters of an hour. Indeed, it is a great humiliation for me not to be able to see any more." How often have I not told him that he ought to dispense himself from saying the breviary, but he will hear no reason when you speak of such things. "There are some priests," was his answer, "who dispense themselves far too easily."

When I go to his room at half-past eight, I find him ordinarily occupied in writing letters; this work, however, is a real suffering for him on account of his weak eyes. Often he says to me, "I have just written a letter but cannot read it over; look if there is not something wanting here or there." Sometimes when he is writing, his sight troubles him so much that he does not see the trace of the ink on the paper, so he is obliged to continue at random. More than once, after being interrupted in the middle of a word, he has not been able to find the place where he left off, and has called me to place his pen on the last letter formed. Happy are those who receive these his last letters! He often tells me to copy his scribbling, because he does not wish to send a

letter with erasures of faults in it, or even written in a hand which is hard to read. Many of Ours on the contrary, when writing to our Father send him a scrawl which a professor would not accept from his pupils.

I stay with him long enough to read his letters for him, which are becoming fewer by degrees, the Institute, the life of a saint, and some religious news. As he sleeps but little during the night, it often happens that he goes to sleep during my reading. I have something soporific in my voice and for my present employment this defect becomes a precious quality. This reading gives me an opportunity to ask our good Father about many circumstances of his life; but he is not like Horace's old man, a "laudator temporis acti;" he does not like to speak of them and turns the conversation to some other topic. If occasionally I catch him off his guard, he never fails to finish his story with these words: "I should not speak to you in this manner of myself." With this reserve you can easily understand that I have not as yet succeeded in reading his interior and knowing the nature of his dealings with God. All that I have been able to conjecture from certain exterior signs and from some words which escaped him by chance is, that he walks in the common path of meditation, the presence of God and purity of intention. On one occasion he asked me what spiritual reading I made. "I read Scaramelli, your Reverence, in order to have at least an idea of those extraordinary states of prayer, of which you hear people talk, and which one may have occasion to meet in the sacred ministry." "A page of Rodriguez," he replied, "is worth more than all these grand things. The life for us Jesuits is the common life." When in the lives of saints mention is made of revelations, raptures and ecstasies, he tells me that these wonders edify him less than the mere recital of their virtue. His purity of intention is truly admirable. I must confess that I observe him very closely at times to detect in him some merely human intention or natural motive, and I have not succeeded once. When I think that I have caught him in the very act, I perceive on closer observation that, as Rev. Fr. Blanchard

says: "Grace hides itself under nature, and nature in its turn conceals itself under grace." No personal feeling ever influenced the government of our dear Father; the good of the Society went above everything, and he counted for something only in as far as he represented her, and within these limits he knew how to preserve his dignity and to make it respected. In fact this is what struck me on arriving at Fiesole; the absence of all human motives in the performance of duty.

The rest of the morning is spent in paying visits, in praying in the chapel, in taking a few turns in the corridor, and also in remaining alone for some time: after a life of so much labor, a few moments of solitude are a consolation. At twelve we have litanies, followed by the examen and dinner. In order to arrive at the Community exercises if not before the others, at least one of the first, our good Father leaves his room a little before the time. Going to the refectory he leans on the arms of Br. Guggeri and myself, a circumstance which makes Fr. Boussac remark that I fulfil the rule of obedience to the letter: "As an old man's staff, etc." From the room of Fr. General to the refectory there are fifty-four steps and these in very bad condition. The distance alone would authorize him to have his meals brought to his room, but we must not even speak of exemption from the common life. He submits himself, however, to two orders of the physician: to use meat and take wine of a superior quality to that of the Community, and he has told me several times: "I am convinced that meat and the Bordeaux wine do me no good; it is all imagination! but I submit, since they want to have it so." At least once a week the Father takes part in the public penances, and it is a very edifying sight indeed to behold the old man get on his knees, kiss the floor and stretch his arms in the form of a cross during the prayers. You will never see him seat himself first: he waits, delays, and feigns embarrassment until his neighbors are seated; and this not only in the refectory but in the recreation-hall and everywhere else, avoiding, however, all obstinacy and ostentation. He behaves in the

same way towards me in his room, and at times there arises a laughable scene, a silent comedy: each one pretends that he does not see the other's play; for the most part, however, his humility gets the upper-hand over my just respect, and for the sake of peace I sit down first. He does not stop here; he watches for the least wishes of Br. Guggieri and myself to accommodate himself to them. These words are often on his lips, "What do you want me to do?" And this is not an effect of old age which enfeebles the will, for he retains all the independence of his judgment, as he has all the clear-sightedness of his mind; it is rather the effect of his desire to obey in something, and in proof of this, here is an incident which happened not an hour ago. We went to St. Mary Major's to assist at the litanies; the first door of the church on our way from Sant' Andrea, has an ascent of twenty-five steps, the other, a little further off, has but four; it was, therefore, not a matter of indifference to the Father to enter by one door or the other. As the coachman would naturally stop at the first entrance to shorten his route, I asked our Father where he wished the carriage to stop; his answer was: "Let us allow the coachman to pull up where he likes; we shall thus perform a little act of obedience." Since he has resigned his power into the hands of Fr. Vicar, he is all anxiety to anticipate his wishes, that he may conform his conduct to them.

But to return to our refectory: when Fr. Rector arrives after the meal has begun, our dear Father salutes him, as he was also accustomed to do to Fr. Vicar at Fiesole. After meals he should take a cup of coffee, and one day he even acknowledged this need to me. But how could he do this? The Community does not take any, and nothing will induce him to make use of what he calls a singularity; he prefers to put up with a difficult digestion and to fight painfully against sleep during recreation. "I cannot perform many penances," he says, "but I wish at least to follow the common life."

At two o'clock every one goes to his room to take a siesta.

If you should ever come to Italy you will experience that this rest is imposed by the climate. Our dear Father says Vespers and Compline first, and frequently goes on to recite his rosary, and then he rests himself in an arm-chair. The Americans have an exercise of piety at three o'clock in the chapel, and when they arrive they find our Father at his prie-dieu. Generally speaking, he assists at all the exercises of the pupils, even at catechism.

At half-past three he returns to his room, and I should be there to recite Matins and Lauds with him; but I confess that I fail to be exact, in order to oblige him to take another half hour of rest. I do not go, therefore, until four o'clock, unless he comes to seek me in my room. The recitation of the breviary is very meritorious for him on account of his eyes. After the breviary I try to entertain him, distracting him by a little reading or conversation until half-past five or six o'clock. Then we invite him to take a stroll and to assist at a service in some church or other; and hereupon we three start out together. The passers-by look with admiration at the old man who drags himself along resting on the arms of his companions. When he is more feeble than usual we make use of a carriage; but he does not like this driving on account of the expense. In that case we tell him that the Society does not hesitate to give daily a costly remedy to those who need it, and that the remedy for him is a carriage. Our argument, however, does not always hold, and in that case we take our walk in the corridor. Last Wednesday we went on foot to the German College: ten minutes walk would bring a younger man there, but our Father took nearly half an hour, and still he arrived there fatigued. After a rest in the parlor we paid a visit to the church of St. Ignatius. He wished to pray before the Blessed Sacrament, before the altar of St. Aloysius, of Bl. John Berchmans and of the SS. Heart. On leaving he felt his legs give way under him, and from the top of the steps he looked at the coaches which were standing on the square; turning to me he said, "How much does a coach cost!" "A franc, your Reverence." "Well then," he

said, "let us save a franc for the poor, and go home on foot." With difficulty we set out on our homeward journey: I rather dragged than conducted him. Ascending the steps of the Quirinal he had to stop four times to take breath. At length, after a struggle of three quarters of an hour he entered the house covered with perspiration.

The stations which our Father makes in the different churches are long; for they last from a half to three quarters of an hour, and during this time he is almost always on his knees and often even without resting his hands on the priedieu. One day we told him it would be better if he were to shorten his stations, and we agreed that he should not exceed a quarter of an hour. The day after I went with him to the church of St. Alexis which is the titular church of Card. Franzelin. On kneeling down he said to me: "You will tell me when I have been long enough;" and as after a moment I made a slight motion, he turned and asked, "Is it time to finish?"

On returning to Sant' Andrea I read the points of meditation, and, if time allows, make another spiritual reading, after which he goes to the chapel to await the hour of supper. When I bring him back to his room and there is no particular necessity for my entering it, he stops before my door, which is only three steps from his and does not allow me to conduct him further. He goes to bed at ten just as the Community.

I have given you these details in all their simplicity, because they show the true nature of his virtue in his private life. Many facts escape my memory; if I wished to note them all down, it would take me half the day to write what I had seen the other half.

LAVIGNE.

RECOLLECTIONS.

GEORGETOWN COLLEGE IN 1820.

About the middle of the afternoon of September 15th or 16th, 1820, the stage from Baltimore rumbled into the yard of Georgetown College and set down a lot of unfortunates. Amongst them was your humble servant. It is 65 years since, and perhaps a few reminiscences of college and college life may not be without some interest to you. We were all well known to the Revd. Enoch Fenwick, who had been for so many years the pastor of St. Peter's church, Baltimore, and who was then in his first year as President of the College. His kind smile and welcome took from us much of the rough edge of exile and made us feel at home.

The staff of the college, as well as I recollect, was Revd, Father Fenwick, Rector, and Father Cary, a Frenchman, I think, our Minister, and good old Fr. Mc Elroy was treasurer. There was also a Fr. De Theux, who spent most of his time at the old college and did not come (except in the confessional) much in contact with the boys. Mr. Grace and Mr. Newton, scholastics, wielded their batons as prefects, and with Dr. Henry [1] in the infirmary, Br. Drain in the refectory, Br. De Meyer as cook, and Br. Jordan as baker, who died at Newton in 1828, made up the executive officers of the College. I beg his pardon; but old Dick who lived at the gate and gave us our polished shoes on Sundays and Wednesdays of each week should have been named as one, in his own opinion, not the least in importance. I can hear him now in his darky magniloquence setting forth that one pair of boots was the equivalent of two pair of shoes. For teachers we had in rhetoric and philosophy, which were combined in the graduating class, Father Baxter, a full-fledged Englishman; he was very kind with all. He was in

[1] Br. Henry Reiselmann, who died in the Missouri Province.

truth a rhetorician, and his sermons to us boys were, many of them, masterpieces. Two of them especially are still fresh in my mind. One was a Good-Friday sermon; the other a rehearsal, as it were, which he delivered in the College Chapel on the Sunday before the dedication of the Cathedral at Baltimore. Starting with the "Twelve Ignorant Fishermen" of Jerusalem on Pentecost, he went rapidly over the prospects of the church from country to country, coming back once in a while to the "twelve ignorant fishermen," which formed the key-note to the symphony.—Then there came for the other classes Mr. Van de Velde, afterwards Bishop of Chicago, Mr. Neill, Mr. Finegan, who is still living at Conewago; Mr. Mc Carthy, a mercurial little Irishman, had charge of the third grammar class and counted me amongst his victims, whilst the rudimentals were consigned to Brother Moberly who with his dogwood jackanapes, as he called it, ruled over his class in one of the rooms off the long passage. In mathematics and its kindred sciences we had Father Toomey, [1] and he was succeeded by Fr. Levins. Both were men of great abilities, but they passed away from the College in a manner that baffled our boyish curiosity. In my second year I had Mr. Finegan as teacher and was there when he first became unwell. My last two years were under Mr. Callaghan of Baltimore. He was a fine belles-lettres scholar, and had a better gift of imparting knowledge than any teacher I ever had. He did not remain in the Society. He drifted about Washington for a few years as a translator and copyist in some of the departments and disappeared.

I wonder if the "College Journalists" know that away in those far off ages we had our college paper, "The Minerva." It was in manuscript; the contributions were by the rhetoricians, and at the time we thought them quite equal to many of the printed pages that came to our notice. But the labor of copying it to be read to the boys trenched so heavily on recreation that with all its talent it only survived a few issues. Perhaps, in some pigeon-hole about the Col-

[1] He was not a member of the Society.

lege you might unearth a copy. About that time there was a learned newspaper discussion in Washington, on some chemical question. One of the writers called himself "Jem the Sawyer." I have forgotten the other *nom de plume*, but after a while Fr. Levins came out as Philo Junior and demolished them both. We college boys took it, each and every one, as a personal triumph.

Our day at College commenced in summer at 5, and in winter at 5.30. A. M., by a run out to the pump for a wash. A long line of roller towels was hung between two locust trees nearly opposite the College door. In the winter of '22 and '23, luxuries began to creep in, and we had a wash-room extemporized in the small boys play-room, but in the summer we took our ablutions at the nozzle of the pump. Morning prayer, Mass and studies took up the time till breakfast. Our bill of fare at that meal was monotonous—bread and coffee. Butter was an unknown factor in our *menu*, except occasionally at dinner on fish-days, and semi-occasionally, if I may use the word, at breakfast, for Christmas, Easter, and the Sunday that closed our annual retreat. After a short recreation of half an hour, classes commenced, and went on regularly until about 11.30, when after a half an hour's recreation we had dinner. No doubt, the food was good and wholesome, for we all throve on it, but to us, all the meat was sheep meat, and the tea was known as shoestring tea. Some wag of a boy saw *Souchong* on a tea chest, and gave the name a free translation as above. But the coffee was too good to have a nickname; every boy of us relished his two bowls every morning. A short visit to the chapel after dinner was followed by recreation for an hour and a half. During the first hour the study-room was locked, and no one was allowed to have a book of any kind, a very good rule, but in our case a useless precaution; for I don't think any of us were given to private study. A half hour's study was followed by the afternoon classes till about four, when we had our piece of bread, and I can see the boys even now, climbing up and reaching for the toothsome bottom crust. A recreation of an hour and a half was followed by

Rosary and evening studies, then supper of bread and tea. We had recreation in the play-rooms till 8 o'clock, when after night prayers in the chapel we went to the dormitory, and very soon all were sleeping the sleep of tired school-boys.

The college records will show that in these years the number of scholars was very small, and my memory is that the discipline was very lax. In 1821, I think, Frs. Dzierozynski and Sacchi came over. Father Zero, as we called him, was mostly with the Jesuits in the old college. Fr. Sacchi tried (but not with success) to improve the college discipline. It was not until the return of Frs. Mulledy, Fenwick, Ryder and Young and under their administration the College lifted up its head again, and continued to thrive until the war which took away all its Southern scholars. Since the war, it has again resumed its prestige, and now the spires of the University say to those in its study-rooms and classes: *Sic itur ad astra.*

Georgetown College need not blush when she looks at the records of her students. To say nothing of the many distinguished Jesuits that have come from within her walls, she can point with pride to many of her sons that adorn both the legal and medical professions, and many a hillock in the South covers the remains of some gallant soldier, who drew his first patriotic instincts during the years he spent at the College.

Of all my school-mates, I can only call to mind as still living, the Hon. Charles J. Faulkner [1] of Va., Dr. De Loughery and Austin Jenkins of Baltimore. Mr. W. W. Corcoran of Washington, Hon. John H. B. Latrobe and professor Clarke of Baltimore had been there and left before my time. From them you might get some memoirs of college days and experiences much more to your purpose than anything that I have given you.

J. W. J

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[1] Died since this was written.

CANADA.

FIRE AT WIKWEMIKONG, MANITOULIN ISLAND.

Towards the end of January last, two most destructive fires occurred at our Indian mission of Wikwemikong, by which the boys' school and, three days later, the convent were laid in ashes. These establishments were doing much good among the savages of Manitoulin, and their destruction is an almost irreparable loss. The boys' school was a large frame building, 90 by 40 feet, four storeys high, and supplied with all that was necessary for an industrial school. It was built by Father Du Ranquet four years ago, and cost six or seven thousand dollars. The fire was discovered at midnight, Sunday, Jan. 18, in the wall of the recreation hall, and had started either from the chimney or from a stove running through a wooden partition. The building burned during three hours, and there was ample time to rescue the children and nearly all the furniture, but the latter in a very damaged condition. Many things were destroyed, among which was the plant of the first printing-office ever seen in Algoma.

Scarcely had the ashes of the boys' school grown cold when another conflagration threw the little mission into despair. The convent had caught fire and became as easy a prey to the flames as the boys' school had a few days before. The fire this time began in the third storey through a defective chimney and before it was discovered had reached the roof. The building was levelled with the ground; loss $5.000.

Neither of the buildings was insured, and the total loss may amount to $11.000. The boys' school contained thirty or thirty-five boarders besides the day scholars—and was under the charge of Father Du Ranquet, with a scholastic and a few lay-brothers. The convent was conducted by the Servants of Mary and had about thirty-five pupils at the time of the fire. D.

OBITUARY.

Brother Patrick Tracy.

One of the most attractive features about the novitiate at Florissant, Mo., is the extensive garden. The walks lined with flower-beds, elegant parterres, a few sacred statues, a rustic chapel of the Blessed Virgin, shaded promenades, set with maples, cherry trees, and acacias, an extensive arbor decked with fruitful vines, a multiplicity of evergreens judiciously distributed, the quiet hill with its central cross and its regular rows of tombstones, all combine to make the spot a little paradise. And good Brother Patrick Tracy was the man whom the Lord had placed there to guard and cultivate it.

Active and tireless, ingenious and experienced in his trade, solicitous to improve and multiply his flowery treasures, he seemed to be just the man in the right place. His great earthly ambition was to make the inmates of the novitiate happy in their retired life; while it was his higher ambition to be in every way a perfect lay-brother. He was in fact a pattern of all the virtues which adorn that holy state.

Born on March 7, 1833, in the County of Limerick, Ireland, he early applied himself to study, and went far enough in his classes to acquire a taste for elegant literature and works of solid thought. He afterwards came with other members of his family to the United States, and worked for a time as gardener in the neighborhood of Cincinnati, Ohio. Received into the novitiate at Florissant, April 11, 1856, he was then employed in the same occupation, and without change of abode continued in it till his death.

While he thus pursued his quiet course of virtue and usefulness, it pleased our dear Lord to try his faithful servant by a deafness that came on him nearly twenty years ago: only partial at first, it gradually grew worse till he lost his

hearing altogether. While this affliction deprived him of conversation with men, it drew him nearer and nearer to God, whose holy will was his greatest consolation. Perhaps, there was one object yet that bound him to creatures: it was a beautiful collection of plants and flowers, which he had gradually accumulated for years, and which in winter he tended with a mother's care in an elegant greenhouse. The Lord wished to have his heart without earthly alloy; and so, one night of last winter, he allowed the very care, which the Brother took to keep his flowers from freezing, to bring on a fire, which consumed all his treasures. Like Job he blessed the will of the Lord, who had given and had taken away.

For years, infirmities had multiplied with him, and he told us last summer that he expected "soon to be called home." In the fall, a cancer was developed in his stomach, attended with dropsy and palpitation of the heart. Still he dragged his swollen feet along to tend his flowers till within a few days before the end. Though death was evidently approaching, it came on him sooner than any one had expected. But he was prepared. On the morning of January 8th, 1885, when the infirmarian went to wake him, he found him as if in a quiet sleep; but his soul had fled to a still happier home.

R. I. P.

Father Antoine Braun.

In the death of Father Braun, which occurred on February 1, 1885, at St. Mary's College, Montreal, another of those venerable French priests, who have labored so strenuously for the cause of Catholic education, in the Mission of New York and Canada, went to receive the reward of a life of ceaseless activity.

Three years ago a first attack of paralysis warned him of his approaching death, but with that love of labor so characteristic of the religious man, he continued to fulfil the duties of a preacher in the church of the Gesù, and to administer to the wants of his numerous penitents, until a more violent

stroke condemned him to silence and a life of forced retirement.

Father Antoine Braun was born February 5, 1815, at St. Avold, in the department of the Moselle, France. At an early age he was sent to the college of St. Avold, where he received a thorough training in Latin and Greek. After completing his studies at this college, he passed on to the seminary of Metz. Here he gave three years to the study of rhetoric and philosophy. Finally in the year 1839, he had the happiness, a happiness he had long desired, of entering the Jesuit novitiate, at Tronchiennes, Belgium. At the end of two years, although he had already made a brilliant course of philosophy, he was sent to Bruzelette to devote an entire year to rhetoric and two to the study of philosophy; he then went to Laval, where he received his theological training.

After devoting a few years to the ministry in his native land, in August 1851, he offered himself for the missions of Canada. Laprairie was the scene of his first labors in the New World. The three years, that he remained here, were marked by ten missions, productive of great fruit. From Laprairie he passed on to Quebec, where he continued his apostolic labors for more than fifteen years. Here persons in the highest ranks of life, judges on the bench, officials in the different departments of the government, chose him for their guide and consoler. Morning and evening his confessional was crowded. Although the appointed preacher at the cathedral, although sent on various missions in lent and advent, he still found time to hear annually from 27,000 to 28,000 confessions. In 1870 he was summoned to Montreal. Here he passed the closing years of his life, signalized by that same love for study, that same zeal for the salvation of his neighbor, the same indefatigable labors, that had made him in his early years so prominent a figure in the ecclesiastical history of Canada.

The *Etendard*, Montreal, commenting upon his death says: "Fr. Braun was distinguished for a sturdy rectitude of judgment, a great love of justice, and was possessed of latent

sensibility, which, if it did not make itself felt in his ordinary discourses, overflows in his epistolary correspondence, and brightens up every page of his recent work, *A Flower of Carmel.* These natural talents enhanced by a pure uncompromising faith, a passionate love for truth and an ardent zeal for souls, won for him the affections of all who came in contact with him, and stamped upon him the impress of a true apostle."

All those, who have had the advantage of knowing Fr. Braun, will appreciate the vast extent of his scientific knowledge, the sublimity of his thoughts, his apostolic piety, and will continue to hold, for years to come, his name in reverence.—R. I. P.

Brother George Miles.

Brother George Miles, who died at St. Charles, Missouri, on January the 23rd 1885, was the second novice to enter the Missouri Mission of our Society, Brother James A. Yates having preceded him a few months; both entered as novices in 1827, and both were natives of Kentucky. Br. George Miles was born Sept. 13th 1802, near Holy Cross church, Nelson County, Ky., the first Catholic church built in Ky. His father, Josias Miles, was an uncle of Bishop Miles, first Bishop of Nashville; he moved in 1811 with his brother-in-law, Walter Carico, and settled in the vicinity of Fort Bellefontain some four or five miles above the mouth of the Missouri river, and in St. Louis county, Mo. When the founders of the Missouri Province reached Florissant in June, 1823, and took possession of St. Stanislaus Novitiate, Brother Miles' father was their next neighbor, occupying the farm near St. Stanislaus Novitiate which was subsequently owned by Mr. Mareschal. Brother George became a novice Dec. 26th 1827, and had as novice master Father Theodore De Theux, who came from Maryland to Missouri in 1825. Father De Theux was a man of austere piety, and was a stern ruler of his first novices; at one time Brother George was near abandoning his vocation, but was induced by Father

Van Assche to defer his departure for a few days, during which he changed his purpose, resolved to persevere, and he lived to the fifty-eighth year of his life in religion.

In 1836, he went with Father Van Quickenborne to establish a mission among the Kickapoo Indians, near Fort Leavenworth on the Missouri river, a few miles above the present city of Leavenworth. These Kickapoo savages were indomitable, and they abandoned the Fathers, rambling far away into the western prairies. Father Van Quickenborne died at Portage des Sioux in August, 1837, and his successor in the mission, Father Verrydt, accompanied by Brother Miles, proceeded in 1838 to Council Bluff, Iowa, to establish there a mission among the "Prairie" or wild Pottowattomie Indians. When this place was abandoned in 1841, Brother Miles was again Father Verrydt's companion, this time to the Pottowattomies on Sugar Creek, Kansas, near the Missouri border. Brother Miles remained here, and later at St. Mary's Mission, Kansas, till 1851, when he was transferred to St. Charles where he passed the remaining years of his long life. Brother George Miles was always remarkable for the virtues that become the good lay-brother, as humility, obedience and diligence. He had the simplicity of a child, was amiable, and was loved by all that ever lived with him; and he was withal an exact observer of all the community exercises. He died peacefully on January 23rd 1885, at 6.45 P. M., in the eighty-third year of his age.—R. I. P.

Father Henry Van Mierlo.

"United in life, they were also united in death." Fr. Van Mierlo and Br. George Miles had been living together at the residence of St. Charles, Mo., in the early part of their life in the Society; the last eighteen years were likewise spent in each other's company at the same place. Worn out with labors and infirmities, they used to comfort each other with the hope of the approaching reward. During the last illness of the Brother, Fr. Van Mierlo kindly volunteered to stay with him in the same small room, and remained

there day and night for a couple of weeks, administering to his little wants, until relieved by the arrival of an infirmarian from the novitiate. The day before the death of Br. Miles Fr. Mierlo was taken sick. The illness soon developed into pneumonia, and made such rapid progress that, on the burial of the Brother, the last Sacraments had to be administered to the Father. In the meantime the frequent inquiries of Fr. Mierlo as to the condition of Brother Miles had to be met by evasive answers, for fear of the bad impression which the news of the death of this dear Brother might make on him. Thus the Father was not aware of the loss of his friend, until they were reunited in death on the third day, the 26th of January, 1885, when he quietly passed away in the seventy-second year of his age, and the fiftieth since his entrance into the Society. Had he lived till next New-Year's day, he would have enjoyed the happiness of celebrating his jubilee.

Father Van Mierlo was born in Sverandonk, Province North Brabant, Holland, on the 7th of March, 1813. He made part of his theological studies in his native country, where he was also ordained subdeacon. In 1835 seven young Hollanders and Belgians, among whom was Mr. Van Mierlo, set out for America to enter the Society. Their voyage from Antwerp to New York together with their journey to Florissant, Mo., took fully ninety days. After his ordination to the priesthood in 1840, Fr. Van Mierlo was exclusively employed in the sacred ministry, chiefly among the Germans. Portage, Mo., and St. Charles County generally, an Indian Mission in Kansas, Franklin County, Mo., Florissant. Mo., St. Joseph's (St. Louis), Osage County, Mo., Portage again, and finally, St. Charles were in turn the scenes of his labors, and everywhere his memory is held in benediction.

Fr. Van (as we used to call him) was a true Israelite, in whom there was no guile. Among his many virtues his charity was, perhaps, the most conspicuous. Those that have known him, will, I think, agree that to him St. Paul's beautiful description of charity was applicable in a remark-

able degree: his charity was patient, was kind, envied not, dealt not perversely, was not puffed up, was not ambitious, sought not her own, was not provoked to anger, thought no evil, rejoiced not in iniquity, but rejoiced with the truth; bore all things, believed all things, hoped all things, endured all things.—R. I. P.

Father Isidore J. Boudreaux.

Father Boudreaux entered the Society on July 16th, 1836, immediately upon the close of his studies at the St. Louis University. He made his novitiate at Florissant, under Fr. De Theux, and was then sent to St. Charles College, Grand Coteau, La. After his regency and his studies, which he completed during his long residence of nearly ten years in this college, while preparing for ordination, he taught French and English classics at the University, and in September, 1849, Very Rev. Fr. Vicar and he were raised to the priesthood by His Grace, Archbishop Kenrick, of St. Louis. He continued in St. Louis until 1852. During the summer of that year he was removed to St. Joseph's College, Bardstown, Ky., whence he was transferred, a year later, to St. Xavier's College, Cincinnati. Here he acted as Spiritual Father for the session of 1853–54 and was Rector of the college from 1854 to 1857. Upon the death of the saintly Fr. Gleizal in the winter of 1856, Fr. Boudreaux, against his own most earnest representations, was appointed to succeed him as Master of Novices, on the 23rd of February, 1857. He was Master of Novices for twenty-three years. Exhausted with the vigilant labors of this protracted period, he was relieved in 1880 and retired to St. Louis, as Spiritual Father and Socius. Later, in 1881, he removed to Milwaukee where he spent his remaining years either as superior or spiritual director of the faculty of Marquette College. He was administering this latter stewardship, so congenial to his tastes and talents, when summoned to appear before his divine Master. He had gone to Chicago for the occasion of Father Oakley's jubilee; there, a day or two after his arrival, he was

taken with acute pneumonia which carried him off on Febr. 7th, after a brief illness of four or five days. His remains, which were accompanied from Chicago by his brother, Fr. Florentine J. Boudreaux, were conveyed to Florissant and interred in the novitiate cemetery, near the home he loved so well.

Father Boudreaux, was a very happy illustration of some of the leading features of our training. By disposition a person of the most affable presence and winning address, he had further realized so many of the nicer suggestions of our rules, that his inborn grace, without becoming at all mistaken for it, was intimately blended with an easy but impressive and kindly spirituality. Indeed, kindness, in its deeper notion of a highly sensitive charity, appeared to mainly actuate him. His fine perception of the susceptibilities of a character, as well as his humoring but controlling concession to individual temperament, sprung from this and artfully, although never obtrusively, illustrated it. If he was firm or even severe, there was so much tact and consideration in his resolution that, outwardly, it looked more like a vigilant solicitude than the uncompromising pursuit of a purpose. It was a pleasure for this reason to deal with him. The kind sympathy of his manner invited everybody; a stranger therefore, or an acquaintance was readily at his ease with him, while it is hardly probable that he ever trained a novice whose intercourse with him was not that of the most unreserved confidence.

But Father Boudreaux was much more than a kind Christian gentleman or an adroit manipulator of character. He was eminently a spiritual man. In the measure that anything, even of trifling moment in itself, aided the pursuit of perfection, it was advocated by him with a corresponding patronage. Expediency, it is true, would, in a certain sense, have obliged him, as superior of a young community, to affect a high estimate of certain features and practices of novice observance, even in the supposition that he had no very high esteem of them for their own sake; independently, however, of any such extrinsic motive, he set a very essential

importance upon the most minute details of discipline, not because he saw in them efficient checks or goads to spiritual progress, but simply for their intrinsic merits as devout traits or their significance as interior affections. Nor will this appear surprising, when we understand his deep concern for the perfection of his community and his own very certain intimacy with God. He appeared to live in a sort of anxiety about those minor excellencies that make a house pleasing to God, and to study in this, if one could so say it, the prejudices of his divine Master. Still his personal devotion was founded upon a far deeper spirituality than could be easily seen in his zeal for the details of religious discipline. This might have been conjectured but not sufficiently deduced from the profound calm in which he seemed to be always moving, the serenity of word and action which few, if any, ever saw ruffled, the patience which, with his novices, passed for something so natural that it could not be disturbed. Uniformly adapting itself, however, to the ordinary life, his deep religious feeling remained too hidden ever to become a topic with his brethren. His presence indeed impressed it upon you, but he was the very last man in the world to parade his virtue or to act the saint. If his piety became at any time manifest, it was when he sought to introduce or promote some holy practice. Thus in his own beloved devotion before the Blessed Sacrament, his whole attitude betrayed the profound character of his piety and the delight he experienced in the company of his divine Master. For one, two, even three hours together he would kneel before the altar, motionless, his eyes intently fixed upon the tabernacle and his whole countenance radiant with a sweet, quiet smile. It was truly a beautiful picture—that calm, silent form of the aged master kneeling alone within the devout gloom of the domestic sanctuary, praying for his novices. His whole heart went out before his God in these visits; and if there was anything which he sought to transmit to his sons, it was this habit of a frequent recourse to the divine Master in the Blessed Sacrament. This practice was, for him, a proof of solid virtue

and an unmistakable sign of a pious Jesuit. It was thence he himself learned to cherish his deep love and reverence for the Institute and his solicitude for our smallest observance, and whence he was taught the true meaning of the spirit he sought to breathe into others.

Nowhere, however, was Father Boudreaux's religious spirit seen to better advantage than in the special sphere of its own activity, his relation to the Society and its novices. Not unlike Father Ignatius, he looked upon the Society as a body of ecclesiastical auxiliaries, as a sort of spiritual reserve, whose efficiency depended exclusively upon the spirit and availability of the rank and file. Intimately persuaded, moreover, that it was Providence who was to officer it, to make and unmake its heroes, his main efforts, during the prolonged trust which his province confided to him, were directed towards the training of efficient Jesuits of the ranks. An earnest, every day Jesuit was an idea which he never tired of inculcating, and an ambition which he sought to create and foster in the young. It would be interesting to watch his method in this, but it is, of course, impossible to enter here upon the features of that gentle but definite imbuing of the novice Jesuit with this spirit of his vocation. This supposes a closer acquaintance with the Jesuit in the Master himself than has been afforded us in these scanty allusions. And yet it would argue very little familiarity with Father Boudreaux, not to say a complete ignorance of his strong Society prejudices and genuine zeal for the more ambitious works of the Order, to see in him a mere enthusiast for routine excellence. He loved order, it is true, and insisted upon a spontaneous, disinterested and persevering application to ordinary duty, but never to the suppression of any well regulated endeavor after eminence. On the contrary, he was quick to remark and appreciate any superiority; and although it was no easy thing indeed to understand how he was treating this or that feature in an individual, or that he was, at times, aware of its existence at all, events sooner or later revealed his very early and intimate relationship with some of the most distinguishing

traits of many, who have since become prominent in virtue of these very characteristics. For this very reason, perhaps, if not for the spirit which he matured, or rather founded in his province, it will be a generation before he shall have ceased to exert a very immediate influence upon its most illustrious enterprises, and long years before he shall have finally rested from his labors in the men whom he has trained to carry on the work of the Missouri Province for the next forty or fifty years.—R. I. P.

Mr. John Baptist Proulx.

The little community of Philosophers at Quebec has just had to mourn the loss of one of its members, Mr. Proulx, a scholastic of much promise, who was called to his reward after a very short illness.

John Baptist Proulx was born at Nicolet, in the Province of Quebec, June 15, 1859. His parents were pious, and they laid a solid foundation of Christian training in his young soul. He began his studies at the College of Nicolet at the age of sixteen.

After his course of studies, he decided to embrace the religious life. He entered the Society, Aug. 13, 1881, and passed through the two years like a good pious novice. Though he looked well and strong, his tall manly exterior hid but a weak constituton.

The studies in the juniorate told upon him, and he dragged himself slowly along till the end of the year. He was sent to Quebec in August last, to begin philosophy, but after a month of school, headaches added themselves to his other ailments, and he found himself entirely incapacitated for study. The five months that followed this last visit of Providence, he bore with much patience and resignation. His passion was for study, but he could not look at a book. He passed his time saying his beads and sometimes in doing a little manual work outside. In this latter employment he caught a severe cold which developed into typhoid fever, and brought him to the grave in two weeks.

When his condition became critical, he was sent to the General Hospital, Quebec, and spent his last ten days on earth there, cared for by the good Sisters. All that gentle care and medical skill could do, was done to save him. He received the last Sacraments with fervor, and spent his hours invoking the Blessed Virgin, his Good Angel, his Patron Saint, and the saints of the Society. During the ninth day he became delirious; his agony had begun. On the second day of his agony, at noon-time, while the Angelus-Bell was ringing, he regained consciousness, opened his eyes, kissed the crucifix that had been placed to his lips, and almost immediately expired, Feb. 27.

Thus died piously our dear Brother Proulx. The four years that he passed with us in religion were amply sufficient for us to know his character, which, when it was known, could not fail of being loved. His natural ardor and gaiety felt the influence of the religious life. All his words and actions were decked with a pleasing simplicity; and recreation-hours spent in his company were always cheerful and interesting. On this point alone his loss would be deplored, if his present lot were not envied. He was preparing for the Indian Missions on the Lakes, and to listen to him speaking of his future apostleship among the savages was to listen to a flood of holy enthusiasm breaking out from the depths of a zealous soul. He bade fair to do much for God; but God was satisfied with his desires; and he has gone to heaven laden with the merits of a life of labors and fatigues.—R. I. P.

Brother Ignatius Wieman.

Br. Wieman was born in Munster, Westphalia, Sept. 29, 1844. Though somewhat advanced in years when he entered the Novitiate at Florisant, (Aug. 20, 1881), and though his years were few among God's elect, still Br. Wieman fulfilled a long service in a short space,—for his religious life was pious and laborious.

Shortly after his long retreat, owing to his willing apti-

tude for work and the confidence reposed in him by Superiors, the Brother was intrusted with duties generally given only to longer-tried hands. In the discharge of these duties he was faithful and exact. With things intrusted to him he was most careful, and yet he knew well how to discriminate between close dealing and holy dealing. He made his vows on the 8th of Sept. 1883.

About this time the growing College of St. Mary's, Kansas, required the assistance of a trustworthy and handy Brother, capable of fulfilling any of the numerous occupations that devolve upon temporal coadjutors. On account of his staid character and general usefulness Br. Wieman was sent to this post by his Superior. During the short space of about a year—the time of his sojourn at St. Mary's—the Brother gave great satisfaction to all by his ready and obliging disposition. Not unfrequently he cheerfully sacrificed the allotted time of recreation in order to complete the work entrusted to him. This generosity was so much the more acceptable to Superiors, as it was spontaneous on the part of the Brother. He died of pneumonia, after a few days of illness, on the 6th of Dec. 1884. As his short life in Religion had been edifying to all, so were his few days of sickness. He was perfectly resigned to the will of God. May he receive the reward of his generous labors.—R. I. P.

Father Charles Driscoll.

In the death of Fr. Driscoll (Van der Driesche) the Missouri Province has lost one of its oldest, most efficient and best beloved members. He was born at Bruges in Belgium, May 13th, 1820, and came to this country early in life, entering the novitiate at Florissant on the 12th of April, 1842. Having completed his noviceship, he was engaged as prefect and professor in St. Louis University until 1848, when he was transferred to Cincinnati, where he was ordained priest on July 26th of the same year by the late Archbishop Purcell. On the 19th of October following, he was set in charge of St. Xavier Church in that city, in which

position he remained until his death, which occurred on Monday morning, March 2nd, at half-past three o'clock.

For several months he had been suffering from hemorrhage of the stomach, the development of a cold contracted in the beginning of Autumn, which, although it did not prostrate him entirely or interrupt to any material extent the routine of his daily work, nevertheless wrought so tellingly upon his stout frame as to make it speedily evident to himself, no less than to others, that his days were nigh spent and were not difficult to number. When, at length, the moment came, comforted by the sacraments, in the enjoyment of the fullest consciousness and surrounded by many of the Community, with whose prayers for the dying his own were blended, his generous spirit left the tenement of its mortal keeping and passed into the overwhelming presence of Him, whom he had loved so tenderly and served so faithfully. "Tell the congregation," he said to the Fathers at his bedside when about to die, "that I cherished them upon earth and will continue to do so in heaven." And again: "I thank God for all the joys and crosses with which he has seen fit to visit me in life." Such were the last words and sentiments upon the lips and in the heart of this devoted Shepherd in Israel, after thirty-seven years of most remarkable usefulness—befitting echoes, indeed, of a career always in signal accord with the supreme dignity of his lofty profession.

The news of Fr. Driscoll's death spread rapidly throughout the city and State, and the mournful multitudes that thronged in from all quarters to his obsequies, packing the aisles and blocking the sidewalks for squares around, were proof abundant, if any were called for, of the fast hold he had taken upon the hearts of those with whom circumstances had thrown him in contact. All Tuesday evening, and far into the subsequent night, his remains lay in guarded state, while in and out of the heavily-draped church a dense stream of people surged steadily to and fro, coming to take a farewell look into the chill, mute face of their never-to-be-forgotten father in Christ.

At eight o'clock Wednesday morning, a Pontifical Requiem was celebrated in the presence of his bereaved parishioners, who crowded every available spot. His Grace, Archbishop Elder, officiated, whilst two brothers of the deceased, both of them priests, acted as deacons of honor during the service. A large concourse of visiting clergymen, numbering over sixty, occupied seats in the sanctuary. After the funeral oration, a touching eulogy delivered by Vicar-General Halley, the Archbishop briefly, yet feelingly, rehearsed the toilsome labors of Fr. Driscoll during his arduous and fertile ministry, all of which, he said, had produced in timely season a copious yield of fruit, in testimony whereof they needed no other argument than the living vestiges about them. He closed by exhorting the people to hoard up as priceless legacies the salutary recollections of their saintly pastor, and the assembled clergymen to take pattern by the irreproachable life of their fellow-priest, whose memory they were then honoring by the solemn tribute of their presence. The last absolution given, the remains were borne to the hearse by six of the attendant priests, and the long train of carriages, headed by the various detachments of Catholic Knights, started for St. Joseph's Cemetery, where all that was mortal of Fr. Driscoll was laid to earth in expectation of a glorious summons.

It would be difficult to estimate aright the extensive work done by Fr. Driscoll during the useful period of his residence in Cincinnati. The praiseworthy zeal and singleness of purpose, which brought him to this country in the ambitious prime of his youth, grew with the years that passed over him, every day broadening the circle of his influence and popularity, thereby enabling him from small beginnings and with scanty means to compass large and important results. He certainly made St. Xavier, what it admittedly is at present, the most thriving congregation in Cincinnati;—his far-sighted, penetrating counsel and personal supervision lending steadiness and security to its growth, not a little jeopardized upon occasions by the untoward circumstances and vicissitudes which checker the pathway of every human

enterprise. Well-attended and well-equipped schools, numerous Sodalities, a complete system of charitable organizations and the erection of two elegant Churches, one upon the ruins of the other, left no want in the parish unanswered, and was a portion of the fair showing he had to make of his stewardship when he passed, full-freighted with the garnerings of years, to the peace and plenty of his eternal heritage. It was, however, only a portion. For no one can tell the unwritten amount of greater good wrought in quiet upon the poor, the wayward and the afflicted, whose path through life he had so often smoothed, whose bruised and bleeding hearts he healed and up-lifted, and to whom in his death he gave a shining illustration of that perseverance until the end, which alone can crown and seal the perfect work. Doubtless, the thousands who wept so bitterly at his funeral were but testifying, by the lavish outburst of their feelings, to secret debts of gratitude contracted during years of familiar acquaintanceship with him, in manners, which, if unknown to the world, were, nevertheless, told in heaven for his everlasting benefit.

Yet, that it should have been so—that he should have scored such unqualified success and made such complete seizure of the hearts of his people, ceases to be matter of surprise when we bear in mind, as we may, that few men have fashioned themselves more strenuously, by prayer and study, than Fr. Driscoll for the serious demands of the ministry, and few have threaded their perilous way more judiciously through the mazy multitude of its cares and distractions. He may not have been a brilliant man or a comprehensive scholar, as the words currently go, but the charm and sweetness of his disposition and his eminent virtue, allied to long-headed prudence and diversified experience, made sufficient amends and served him in admirable stead. Deeply and early imbued with the vivid realization of Religion's sober and far-reaching truths and the requirements of his inestimable calling, he had taken ample precaution to school himself well in the ways of God, until virtue ripened within him, purifying and characterizing his

works and endowing them with a marvellous attractiveness in the sight of those whose guide and model he was appointed to be.

No wonder the attachment displayed for him, in consequence, by his flock was singularly rare and beautiful—and when, in the years to come, they kneel about the "memorial altar," which is building to his memory, it will be with feelings of unalterable thankfulness that they recall his tireless and unmixed devotion in their behalf. They will then remember, what they now dwell upon so gratefully, that nothing was of more intimate concern to him than their spiritual advancement, one of the last acts upon his bed of death being to consecrate them anew and finally to the Sacred Heart of Jesus, whose glory it had been his life's purpose to disseminate amongst them, and in the mysterious splendor of whose ineffable beauty, let us believe, it shall be his delight to revel throughout the boundless ages of God.

R. I. P.

Father John Hackspiel.

We are sorry we have to add to the long roll of honor of our Fathers that have gone to their God to reap the reward of many labors, the name of Fr. John Hackspiel who died at St. Joseph's, Yorkville, New York, on April 7th, at 3 o'clock in the afternoon. He had been ill for seven days. A severe cold from which he had suffered for some days forced him to take to his bed on the 30th of March. Up to this time he insisted upon performing his work; in fact, on the day he had to yield to the malady he heard eighty-four confessions at the House of the Good Shepherd and attended to several sick-calls. On March 31st he was unable to move; a violent fever manifested itself, and as his constitution was undermined and his lungs had been affected for years, it became evident that he would rise no more. From the beginning he gave all his thoughts to God, declined to speak of worldly matters, showed himself very grateful for the least service, and suffered and died with a thorough resignation to

the will of God and a firm hope in the mercy of Him whom he had served faithfully for so many years. His tranquillity of soul in his last moments was very marked; noticing that he was fast nearing his end, he called attention to the fact, and then asked for the Holy Communion again.

Fr. Hackspiel was in the fifty-ninth year of his age. He was born August 25th, 1825, in Riefensberg, a small village of Vorarlberg, Austria. He made his classical studies in Feldkirch, a course of philosophy at the University of Innsbruck, and after having studied theology for four years at Brixen, was ordained priest in 1849. For seven years he was actively engaged in his native land, partly as assistant, partly as parish priest, in Krummbach and in Lustenau. Moved by his great zeal for souls, he applied for the American Missions and was received by the Bishop of Cleveland. He was parish priest at Canton for a time, and for nine years at Sandusky, under his new Bishop.

Fr. Hackspiel entered the Society in 1865; he made his noviceship at Sault-au-Récollet, Canada. His first work as a Jesuit was the giving of missions; then he was operarius for some years in St. Ann's Church, Buffalo. The last eleven years of his life were spent in St. Joseph's, N. York, where he acted as the assistant of the pastor. Here his energy was great, and his work was among the poor. He was wont to give but four hours to rest; though thus hard on himself, he was very cheerful, unselfish, ever ready to take the last place and to do the hardest work. His self-sacrifice for the good of souls overstepped the limits marked out by a weak constitution.

Fr. Hackspiel was a man of prayer. His union with God was remarkable. On the streets whilst going his numerous rounds of mercy he was always saying his beads; in his room he was wont to recite his breviary upon his knees. People came from a distance to have him read prayers over them that they might be relieved of their infirmities, and some did not come in vain. During the day his mortal remains lay in the church, large numbers of the faithful came to gaze upon the face of one whom all regarded as a holy

man. The funeral services were overcrowded; this fact and the tears of all, especially the poor, showed how deeply his loss was felt. A class of two hundred penitent women, of whom he had the spiritual charge in the House of the Good Shepherd, were touchingly demonstrative in the expression of their sorrow. They had lost their father and best friend, and it was enough to mention his name to make them solemnly promise to lead a good life, to be reunited with him in heaven.—R. I. P.

Father Joseph Durthaller.

Father Durthaller died at the rectory of St. Joseph's Church, in east Eighty-seventh street, shortly after noon of Sunday, May 3rd. His death was due to congestion of the brain, with which he was stricken in the sacristy after Mass. Fr. Durthaller was born in Alsace, Nov. 28th, 1819, and after the usual preliminary studies was ordained a secular priest. Soon after his ordination, he entered the Society, Oct. 21st, 1844. In 1848, he left France in company with other exiled Fathers, and on arriving at Montreal, he began to teach in St. Mary's College. He was afterwards transferred to St. Francis Xavier's, New York, where he was successively professor of philosophy and prefect of studies till 1860, when he was appointed Rector. To his efforts, whilst Rector, is due the present college building. In 1863, he went to Buffalo, N. York, and during his stay there built the present church of St. Michael's. From Buffalo, he returned to St. Francis Xavier's in 1871, and again became prefect of studies. Thence he was sent to St. Lawrence's Church, Eighty-fourth street, for the purpose of forming the new German congregation of St. Joseph's, of which he was named the Superior in 1874 and so continued till his death. When he first went among the people of Eighty-seventh street, he was literally "without scrip or purse," but his devotedness and disinterestedness soon gained the hearts of his new flock and to-day St. Joseph's Church, its large

congregation and parochial school, attest the undoubted success of the zealous pastor.

Father Durthaller's warm nature, gentle bearing and evident but unobtrusive piety, won him many friends, nor did he lose their esteem by showing an unswerving firmness of purpose when duty called for it. His was the varied life of the Jesuit, involving many duties, in responsible positions, and in localities the most diverse. Many are the persons who will remember his kindly greeting, his cheery words and works of disinterested goodness which he did for them in the hour of need. The qualities of head and heart, which characterized the deceased, filled the measure of a useful and meritorious life of forty years in the ministry and, though dead, his works will live and fructify unto salvation in the hearts of others. The famous Gustave Doré was once a pupil of Fr. Durthaller, and some time before dying, sent to his old teacher a set of his works, as an expression of his esteem and love.—R. I. P.

VARIA.

ADVERTISEMENT.

We return thanks for items sent to the VARIA ; *the news of our Province and our own country should be fuller, and so it would be, if Ours were not so modest in not letting us know the good works they are doing. The College papers and such like data would answer our purpose.*

"The Menology of the Society" (in English), the "Litaniæ ad usum Patrum S. J." and "Exercitia Spiritualia S. P. Ignatii" with F. Roothaan's notes, are for sale here.

APOSTOLIC SCHOOLS.—Fr. Ronan is having great success in his collections for the Apostolic Schools of Mungret. He is now in the West.

ARIZONA.—Fr. Rowen was killed in the Pima rebellion of 1751 at Sonoidag, propably in what is now Arizona.

AUSTRIA-HUNGARY.—This Province increased its membership last year to 556, a gain of 5 members. It has in Australia a college and five residences, in which there are 37 Jesuits: 20 Fathers, a Scholastic and 16 Brothers. There are two scholasticates, the one at Innsbruck, Tyrol, the other at Pressburg in Hungary. The Australian Mission was founded in 1848 by Father Aloysius Kranewitter who arrived in charge of a band of German emigrants. The emigrants settled in South Australia. The Mission of the Irish Province was founded in 1865, and has four colleges and three residences, employing thirty Jesuits. Frs. Lentaigne and William Kelly were the founders of the Mission. The Austrian Fathers have a Mission among the aborigines at Port Darwin, N. Australia. The missionaries speak well of their prospects.

BELGIUM.—Louvain has been declared the *Collegium Maximum* by Rev. Father Vicar.

AUTHORS.—Last year from January 1st to December 31st, 125 new works were published by our Fathers of Europe and America. We have seen the catalogue of them in the *Jersey Letters*. It appears from the titles that most of them treat of theological questions. Among them there is a new Dictionary of anonymous and pseudonymous works of our Fathers, since the foundation of the Society. It is a valuable book from the pen of Father Charles Sommervogel.

BEYROUT.—A school of Medicine has been opened in connection with the University of St. Joseph, Beyrout. The Fathers are jubilant over their first success. At the beginning of the course there were eleven students in attendance, and by their examination at the end of the year, they showed that they were up to the standard of the French schools. There are now thirty students in this department.—The weekly paper published in Arabic at the University

has been engaged in a controversy, brought about by its making known the encyclical of the Holy Father against Free-masonry. It was sharply attacked by Masons, who are beginning to spread in Syria: but it defended itself and the Catholic cause with ability, and opened the eyes of many of the simple Maronites to the machinations of Masonry and Protestantism. After two months, probably at the instigation of the Masons, the Turkish authorities put an end to the contest.—The University has nearly five hundred students.

Boston College.—Mr. Condé B. Pallen, a graduate of Georgetown, gave a very able lecture on evolution in refutation of Herbert Spencer. The lecture was delivered in the College hall before a select audience on January 22nd.—Fr. Massi was in Augusta, Ga., for the benefit of his health.—Father Mandalari of St. Mary's is giving a course of Ethics for the Catholic Union.

Baltimore.—A course of literary and scientific lectures was given by the Fathers and other professors in the College Hall. Mr. Havens Richards of Woodstock gave a lecture on the Eye.—The Sodality is doing remarkably well; the funds for the memorial of the tercentenary celebration have been collected, no doubt, by this time.

Canada. — At the Easter ordinations at Three Rivers two of Ours were raised to the priesthood, FF. Leonard Lemire and Stephen Proulx.—Father Pardow lectured to a large audience on "Paray-le-Monial and the Sacred Heart," March 16th, in the Gesû Academic Hall, Montreal.—Father Hamon is giving missions in the West. — Since the burning of the two schools at Wikwemikong, Manitoulin, classes have been continued in out-buildings and houses hired for the purpose.—The new scholasticate, Montreal, is approaching completion. — Fr. Pardow gave an eight days' retreat at St. Gabriel's Church, Montreal. He was assisted a great deal by the Fathers of the College. A novel feature of the retreat was the blessing of the babies; this service attracted great attention and was highly appreciated by the parents.—The Dominion Government has just published a document that the archivist, Mr. Brymner, bought in Paris some months ago. It is the "Recit véritable du Martyre des PP. Brebeuf. et Gabriel L'Alemant" by Christopher Regnault, a lay-brother, who was on the spot. We shall give this document in our next issue. — Work will most likely be resumed this spring on our grand new church in Guelph.

Castile.—The Catalogue of 1885 shows 747 members—increase for 1884, 19. —The Mission of Central America which is partly dispersed, has 91 members, of these 33 are in the United States of Colombia. Since the appointment of Bishop Paul of Panama to the archiepiscopal see of Bogotà, 7 Fathers have begun a residence in that capital. Father Maurus Valenzuela was appointed Superior of the Mission Oct. 14th, 1884. — There are 54 of Ours in Cuba and Porto Rico.— Castile has 45 juniors studying rhetoric, 28, poetry and 21, Grammar. The Province has 8 colleges, a seminary and 13 residences.

Champagne.—The membership was increased by 18, so that the Province has now 571 members. It lost 13 members by death. The Mission of Tche-ly, China, employs 51 of Ours who belong to Champagne. The Province has 50 Scholastic novices at Gemert in Holland.—The retreats for men given by Fr-

Watrigant at Lille in a house (Saint Joseph des Champs) set apart for the purpose, are gaining favor, and every year the results are more consoling. Whilst a scholastic at Vals in 1878, Fr. Watrigant published in the *Letters* of Aix several interesting articles on the history of the retreats in the old Society.—The first retreats for men at Lille were given in 1882, and since then there has been a succession of them. M. de Margerie, dean of the literary department of the Catholic University of Lille, treated the subject admirably in a paper published in November, 1882. He writes from a philosophic standpoint. Besides this paper, two others have been given to the public; the first in 1882 by M. le Compte A. de Caulaincourt, and this was a report made to the Catholic Congress in Paris, the second in 1883, and is likewise a report, made by M. A. Jonglez de Ligne, for the Catholic Congress (du Nord et du Pas-de-Calais); the writer says many things concerning the retreats given by the old Society. — Fr. Joseph Brucker writes from Jersey, Nov. 23rd, 1884, that he has been examining old manuscripts in the libraries of Brusselles and Paris, and has discovered many valuable documents, as yet unpublished, bearing on our history, especially in the East and in America. Many important matters concerning our history in Europe, especially in France, were found in the National Library at Paris. Fr. Brucker is professor of Sacred Scripture at Jersey and has recently published papers in the *Revue des Questions Historiques* upon the inspiration of the Scripture *apropos* to the article of Card. Newman.—Fr. Doyotte has begun at Rheims the giving of retreats for men, and models his work on that of Fr. Watrigant.—Fr. Watrigant asks if there is any rich American who would help him to publish a volume of rare documents on the Exercises of St. Ignatius.

CHICAGO.—Frs. F. Boudreaux and Ward gave a two weeks' mission in the church of the Holy Family. Great success attended their efforts. At one Mass on Palm Sunday 2000 persons received Holy Communion.—The Sodalities have 4000 members in good standing.

CHINA.—A French-Chinese Dictionary has been published by our Fathers —1 vol. 8vo.—Fr. Dechevrens was lately in Europe; his visit was in connection with some very important scientific discoveries made by him in China.

CORRECTION. — In the "History of the Catholic Church On the Island of New York," also in the "Catholic Church In The United States," and in the late "History Of Philadelphia" it is stated that Father Harvey died in 1719. With all due regard for the authority of the learned authors of these works we would venture to say here that we believe this to be a mistake. In the Catalogues of the Society kept at the Gesù, in Rome, Father Harvey is said to have died in 1696. This is also asserted in the English Records, edited by Br. Henry Foley, S. J.

EGYPT.—There are 140 students in our College of the Holy Family at Cairo. The majority are Catholics; nearly 30, schismatics, over 20 Jews, and 8 Mussulmans. The Protestants have several great institutions, especially in the northern parts of Egypt, and their influence over the people cannot be neutralized but by hard and vigorous efforts. This is at present the aim of our Fathers.—The College of Alexandria numbers 90 students.

FRANCE.—This Province has 860 members—an increase of two for last year, notwithstanding the dispersion and 15 deaths. The Mission of Nankin, China, employs 133 members of the Province. In France a great deal of good is done. The Catalogue for 1885 gives a very interesting summary of the Missions of the Society at the beginning of last year; then 2530 of Ours were engaged in the apostolic work of carrying the gospel to foreign and infidel nations.—France has 34 Scholastic Novices.—Some of our Fathers are now preparing a new edition of Rohrbacher's History of the Church.—In spite of the open persecution which our Society is enduring in France, our Colleges are in a comparatively prosperous condition. Vannes numbers 350 students; Evreux, 300; Mans, 230; Tours, 180; Poitiers, 200; Vaugirard, 416; Bordeaux, 350. All these Colleges belong to the Province of France. Father Félix gave a retreat at Laval. He works with the energy and success of a young man in spite of his 74 years.

GEORGETOWN COLLEGE.—The war article in the *Journal*, taken from the diary of Mr. Dooley, who died as a scholastic in the Society, was highly appreciated here.—The Merrick Debate attracted considerable attention; it was held in Willard Hall, Washington.

HOLY CROSS COLLEGE. — The philosophers gave an entertainment, Feb. 2nd, in honor of their professor, Fr. Ulric Heinzle, who on that day took his solemn vows.

HONDURAS. — Fr. Anselm Gillett died recently. It was his brother who was at Woodstock during the winter.

IDENTIFICATION.—In 1686, there were three Jesuits in New York, Fathers Charles Gage, Thomas Harvey, and Henry Harrison. About 1687, Father Gage returned to England, for we find him at Norwich in 1688, the year of the Orange Revolution. In 1689, there were only two Jesuits at New York, Harvey and Harrison. As Harvey was known by the *alias*, Thomas Barton, his companion, Harrison must certainly be the priest *John Smith* alluded to at this very time, in the "Documentary History Of New York."

INDIA.—Fr. Augustus Mueller has published a "Repertory of Homeopathic treatment by fifty medicines" for the use of families, missionaries, etc. Fr. Nicholas Pagani has been appointed Vicar-Apostolic of Mangalore.

INNSBRUCK.—We have received two catalogues, one *Catalogus Convictus Theologorum Oenipontani* who have been students in the University since Ours took charge of the theological department and established a Seminary 27 years ago. Then in a small building under our care there were three students; now there are 250 attending the theological course, and every year the demand for places is increasing. Another *Catalogus* gives the following items: Number of students in the Seminary under our care, 152; theologians who are living in private houses, 37; Ours who are attending lectures, 35; Regulars of other Orders, 23. There are 20 students in theology for the United States. In 27 years 734 priests have made their theology in our course. Fr. Andrew Kobler who was in St. Francis Xavier's, New York, from 1850 to 1854, thus writes to the editor: "I find in the LETTERS some names I was

well acquainted with when I was in St. Xavier's College, N. Y. I requested Rev. Fr. Rector to send for the "Woodstock Letters" a Catalogue of the Austrian Province and some papers relating to the "Theological Faculty" at the University of Innsbruck." He then speaks of the catalogues mentioned above, and we thank him for them. "Our Fathers," he continues, "are also publishing a Quarterly Review on Scientific Theology, and Fr. Hurter's Theologia as also his 'Nomenclator' containing the lives and writings of all the Catholic Theologians from the Council of Trent to the year 1870." The new Seminary, a fine four-story building, will be ready next May. — The *Review* for April has an article written by Doctor B. Otto concerning five recently discovered letters of St. Ignatius; one of these letters was written in 1550, the others in 1552; four were addressed to Fr. Leonard Kessel of Cologne and one to Fr. Arnold Heleus of Louvain. It is said that one of the letters had miraculous powers. The "Cartas de S. Ignacio" published at Madrid in 1874 do not mention any of these letters.—The *Review* has an article upon the famous Christian inscription in China, mentioned by Abbé Huc; the authenticity of the piece is proved beyond a doubt. — Fr. Nicholas Nilles has published a work on the documentary history of the Greek Church in Hungary. — Fr. Francis Ehrle with the help of Frs. Francis Beringer and Boniface Felchlin has published *Bibliotheca Philosophiæ Scholasticæ* from Aristotle; the last two Fathers are the authors of *Bibliotheca Theologiæ Scholasticæ* from St. Thomas.

Leonardtown.—A memorial bell was blessed by Fr. Charles K. Jenkins on March 15th. The bell weighs 1120 pounds, and is presented by the Jenkins' family in memory of their ancestor William Jenkins born at White Plains, St. Mary's County, in 1634. The inscription is, besides the sacred one:

MEMORIÆ · ET · LAUDI
GULIELMI · JENKINS
ANNO · 1884 · HÆREDES · DEDICANT
VITAM · INIIT · ANNO · 1634
IN · PAGO · WHITE · PLAINS
IN · STATU · MARYLANDIÆ

On the 25th of March Fr. McGurk gave in the church at Leonardtown his lecture about the early Catholic history of Maryland. On this day, the two hundred and fifty-first anniversary of the landing of the Pilgrims and the celebration of the first Mass, on St. Clement's Island, the new bell was rung for the first time. St. Clement's Island is only a short distance from our old Manor of Newtown.

Lyons.—The Province has now 757 members—an increase of five for last year. It lost 13 by death. It has 140 members in Syria, 42 in Egypt, and 24 in Armenia: these Missions are very flourishing. The University of St. Joseph at Beyrout, as said before, has 500 students, exclusive of Ours, who, to the number of 23, are studying philosophy or theology there.—Lyons has 39 Scholastic novices. In the various missions the Fathers have settled down to the work of instilling Catholic principles and habits into the minds of the children. The attendance at many of the schools is very encouraging. At

Marsivan in Armenia during the last year there were over 300 present. There were 46 children prepared for their first Communion, 33 of whom were converts from schism.—Two new schools have been recently opened among the Maronites. The children in one of these amounted to 170 at the end of the year. With more teachers and a little money, it would be an easy matter to rid the Lebanon of Protestants. Their heartless teaching and worship have little to recommend them to the Orientals.—The number remains small at the College of Alexandria, owing to the religious instruction which is made obligatory. Already two Jews have been baptized, after careful preparation, and even among a few Mahometans a leaning towards the Faith has manifested itself; but in their case the difficulties are even greater than with Hebrews. A mission, not without fruit, was given in various Coptic villages of Upper Egypt by one of our Fathers.

MADAGASCAR.—This great African island is at present deprived of its Missionaries, our Fathers, who thirty-five years ago took charge of the work. Since their exile Ours have received consoling accounts of the fervor and perseverance of their neophytes. Shortly before the expulsion, the number of converted natives was estimated at about 80,000; there were 170 churches and chapels, not to speak of many others in course of erection. Numerous and flourishing schools were educating 20,000 children. Sixty members of the Society have died in Madagascar, of fever, hardship, and privation since the Mission was begun.—Fr. J. B. Cazet of the Society has been appointed Vicar-Apostolic with an episcopal title.

MISSIONS.—We are sorry not to be able to give an account of the successful missions of Ours since the last number. No doubt, the accounts will be sent us for our next issue.—The Fathers of the third probation were engaged during lent. Besides helping the band, Fr. Campbell gave a retreat in St. Ann's, N. York, and in the Immaculate Conception, Boston.—Fr. Casey gave two triduums.

MISSOURI.—Ground has been broken for the completion of the College in Cincinnati.—Fr. Ryan of Chicago gave the Men's retreat in Cincinnati. Fr. Harts gave the retreat to the students of the College.—Fr. John Poland gave the retreat to the students in St. Louis University. The Province has had serious losses by deaths since the beginning of this year.—The Missionary Fathers are doing great work.—A Father, well known as an author, has undertaken to write a history of the Province for the LETTERS.— Fr. James F. X. Hoeffer has gone to Milwaukee; Fr. Michael O'Neill, to St. Mary's, Kansas. —Frs. James Foley, John Bergin, Martin McGinnis, Cornelius Sullivan, Joseph Prince, Daniel Lowry, and Sydney O'Bryan, were ordained in February by Archbishop Kenrick.

MONTHLY DISPUTATIONS.—There have been two disputations since the beginning of lent. The defenders *De Sacramentis* were Mr. A. Maas and Fr. J. Buckley; objectors, Messrs. G. Lucas, J. Conway, P. J. Dooley and N. Davis: *De Deo Creante*, Mr. A. De Stockalper and Fr. J. Scully; objectors, Messrs. M. O'Brien, W. Tynan, S. Blackmore, and M. Boarman.—In philosophy, *3rd year:* Defenders, Messrs. F. Roy and J. Smith; objectors, Messrs. C. Clifford, J. Murphy, J. Sullivan and J. Condon; *2nd year*, Messrs. W. Mc

Donough and C. Worpenberg; objectors, Messrs. T. Neate, M. Yzaguirre, A. Guyol and E. French; 1*st year*, Messrs, D. Hearn, O. Hill; objectors, Messrs. G. Petit, M. Sullivan, J. Rockwell and J. Deck.

MORRISON, COLORADO.—The prospectus of the new College offers great inducements to students. The *Denver Times* speaks in the highest terms of the advantages the institution puts before its patrons. Senator Salazar recently paid a visit to Morrison and was so much pleased with the College that he sent a letter to the *Daily News* of Denver. Bishop Machbocuf was lately at the College and the students gave a very agreeable entertainment in his honor.

NAPLES.—Not long since a miracle was performed through the intercession of St. Francis de Hieronymo at Grottaglia, his native place. A poor woman was in her agony, and on the application of an image of the Saint, an instantaneous cure followed. To the surprise of all she arose from her bed of sickness.—At Naples, as in Marseilles where 60 Fathers assisted the cholora patients, Ours were busy in acts of charity during the plague; some were in the hospitals all the time. They made a vow to St. Francis Xavier to fast on the eve of his feast for three years if they escaped the contagion. No one was stricken down.

NETHERLANDS.—The Fathers of this Province are carrying on quite an apostolate among the Chinese immigrants in Borneo, Banka and Java. Among them are to be found some Catholics converted in China before their emigration. These, for the most part very exemplary in their lives and zealous for the conversion of the pagans, dispose their compatriots to embrace Christianity; a work which is much easier here than in China itself, from the fact that they are cut off from the pagan rites and traditions of the mother-country, and from the influence of family and friends. The missionary has only to add some further instruction and administer Baptism. The converts here retain the Chinese custom of chanting the prayers. A great draw-back to the good work is the difficulty of communication, since but few of the Fathers speak Chinese, while most of the converts are ignorant of the Malay language. In one excursion among the tin mines, where the Chinese are chiefly employed, one of the Fathers administered Baptism to 35 persons. Hopes are entertained of establishing stations amongst the aborigines also.—The Fathers work with success also amongst the Dutch soldiers and civilians.

NEW GRANADA. In a series of missions given by Ours, about a year and a half ago, the chief efforts of the Fathers were directed against the prevailing scandal of the country, concubinage. God blessed the labors of the Fathers in a signal manner. Besides getting many vocations and establishing several branches of the Apostleship of Prayer, they were the means of ending 523 illicit marital unions. The parties were reconciled to the Church, and united in the bonds of matrimony.—*Lettres de Jersey.*

NEW ORLEANS.—One of the Scholastics is writing a history of our Church and College. He hopes to have a part of his work ready for our next issue in November.—The little pamphlet describing the miraculous cure, in 1867, of a novice in the Convent of the Sacred Heart, Grand Coteau, through the

intercession of B. John Berchmans, was re-published last autumn by Murphy and Company, Baltimore.

NOVITIATE, FREDERICK.—Fr. Rector is having the front of the house repaired and painted.—The old St. John's graveyard, now enclosed in the garden of the Novitiate, has no tombstone with earlier date than 1783, though the mission was established at least twenty years before by Fr. John Williams. —An inscription on a grave tells us that the person buried there made a good preparation for, "an *everlasting* eternity." The epitaph of Chief Justice Taney, who was at his wish entombed at St. John's by the side of his mother, is neatly written and true.

PHILADELPHIA.—Archbishop Ryan preached an eloquent sermon at St. Joseph's on the occasion of the patronal feast. The church was so crowded that many had to stand outside during the services. Rev. William Kieran, D. D., Rector of the Seminary at Overbrook, sang the Mass *Coram Pontifice;* Fr. A. Romano was deacon and Fr. James J. Bric, subdeacon.—In the afternoon the Archbishop accompanied by Fr. Ardia visited St. Joseph's Academy on Locust Street.—The Holy Week services were well attended. Thousands visited the church on Holy Thursday; there was a stream of devout worshippers passing through the aisles the whole day.—The Gesû is assuming grand proportions.

PHILOSOPHICAL ACADEMY.—*Papers read for the Third year.*

Sensation.....Mr. J. Brosnan
Agnosticism.....Mr. C. Clifford
Miracles.....Mr. E. Bernard
Agnosticism.....Mr. E. O'Sullivan
Conscience.....Mr. M. McLaughlin
Education.....Mr. W. Coyle
Socialism.....Mr. R. Ryan

Papers read for the Second year.

Activity of Bodies.....Mr. E. French
Non-necessity of Eternal Creation.....Mr. P. Casey
Common Sense.....Mr. E. Burke
Wonders of Nature.....Mr. W. McDonough
Essence and Existence.....Mr. P. Cormican
Optimism.....Mr. T. Cryan
Nature and Divine Interference.....Mr. John Moore
Scholasticism and Modern Thought.....Mr. J. Coyle

Papers read for the First year.

Certitude versus Scepticism.....Mr. P. Walsh
The Value of Historical Testimony.....Mr. J. Rockwell
Axioms.....Mr. E. Corbett
The Universal Idea....Mr. G. Mulry
Truth.....Mr. M. Sullivan
The Judgments of Common Sense.....Mr. D. Hearn
Descartes' Methodic Doubt.....Mr. G. Pettit

PORTUGAL.—The Province has 17 Scholastic novices at Barro. The members of the Province number 155, an increase last year of 4,— An interesting

list is given, at the end of the Catalogne, of those of the Portuguese Province sent on foreign Missions from 1641 to 1724. This is a continuation of last year's list, but unfortunately the period from 1724 to the suppression can not be accounted for.—Ours have two colleges in Portugal. They have much to fear from the hostility of Masons and liberals: but by prudence have managed to avoid a collision. On the occasion of Carvalho's centenary, which occurred recently, troops were massed in one of the towns occupied by Ours, ostensibly to quell any demonstration on the part of our friends, but in reality to provoke a contest. Ours got wind of the project in time, and so the farce went off quietly, much to the disgust of our enemies. Much fruit is reaped from our most important labors,—missions to the people and retreats to the clergy.—*Lettres d'Uclès.*

Portuguese Zambesi.—A Protestant lady [1] whilst travelling upon the Zambesi river about a year ago, met the descendants of the converts of our Fathers in the last century. These simple people are generous and eager to receive baptism. They still retain some glimmer of the teachings of our Fathers who were expelled by the Portuguese in 1759. At Zumbo, on the Zambesi river, the old church of the Society and a large bronze bell are still to be seen. The natives never undertake an expedition without having their *Missa* first; this is a form of prayer recalling some dim reminiscence of the Holy Sacrifice. They have also a hymn to our B. Lady, which at the same time seems to allude to the departure of the Fathers:—

Mary I'm lone, mother I've none,
Mother I've none, she and father both gone.
None to pity, none to listen, none to speak to me.
Mute indeed then, still a mother Mary be.

The Fathers who in 1879 re-entered this field of labor of the old Society and formed fresh settlements at Quilimane, Moupea, and Tete, all important posts in the territory of Mozambique and garrisoned by Portuguese soldiers, found the ruins of churches and monasteries where, in former times, the Fathers of the Society side by side with the sons of St. Dominic and St. Francis suffered for the conversion of the natives. Nor is there any reason to doubt that in those days a large portion of the population was numbered among the children of the Church. At present, writes Fr. Courtois, the natives are well disposed and great hopes are entertained for the future of the Church on the Lower Zambesi. The African fever is here, as on the upper Zambesi, a deadly enemy and has carried off in six years ten Fathers and five Brothers.—The Portuguese Fathers of the old Society labored in this Mission from 1610 to 1759; two were martyred.

Rome.—Has 406 members. It lost 19 members by death in 1884. There are 20 Scholastic, and 6 coadjutor Novices. The Mission of Brazil with a College at Ytũ and a residence at Nova Trento belongs to Rome and employs 52 of Ours.—In other foreign Missions 38 members of the Province are engaged in various apostolic labors.— Father Augustus Stanislaus Aureli is Superior of the Brazilian Mission.—Rev. Father Ghetti is the Roman Provincial. — The Canonization of Blessed John Berchmans, Bl. Peter Claver and Bl. Alphonsus Rodriguez is rapidly advancing.—The Novitiate at Castel Gandolfo was formerly the villa of the Curia; after the suppression it was sold, and now be-

(1) *Towards the Mountains of the Moon.* By M. A. Pringle. Blackwood and Sons. Edinburgh and London.

longs to Prince Torlonia who kindly allows Ours to have the use of it. In this house extremes meet: the old and the young are here. The invalids of the Province, especially the old Brothers, find an agreeable home. Each one has his own little office and thinks he is still useful to the Community. These old men are very edifying indeed. The lamplighter, a very old Brother, is neat and exact and is praying all the time. The old baker of the Gesù, in spite of his infirmities, drags himself along by resting on a crutch, and spends nearly the whole day in the church. The porter, whose body is bent at right angles and whom they call the "swallow," on account of the rapidity of his walk, lives in a kind of niche near the door, in the company of several little statues and pictures. He reads a pious book all day long. It would not be at all surprising, they say, if he were to work miracles after his death. Four or five other sick Brothers fill up the tableau. Just at present the Fathers are less numerous: only two old men worn out by age, infirmity and fatigue, and a tertian, who is continually swaying between life and death. Our Holy Father Leo XIII, has on several occasions spoken most kindly of the Society. Lately to a gentleman from Philadelphia he said, calling the attention of the Cardinals to the remark, "the Jesuits are doing good everywhere."—A lay-brother has charge of a pious association of boys; the Holy Father granted him and some of his associates an audience of three quarters of an hour, and expressed great satisfaction with the work.—Rev. Fr. Vicar presented some-time ago the address of our students of Colocza in Hungary concerning the Encyclical, *Humanum genus*, and was pleased to hear these words of the Pope: "You are always my good helpers."—A College of Ours, protected by the name of Prince Massimo (Father Massimo), has 450 students.

St. Beuno's, Eng.—Fr. Sylvester Hunter, editor of the *Letters and Notices*, has been made Rector of this scholasticate.

Santa Fe.—Fr. Joseph Repetti writes from this College in the Argentine Confederation, and says it is hard to do good, owing to the worldliness of the people. Students come, but seem to think of nothing except success in life. Work outside of the College is attended with many difficulties on account of government hostility. Free speech is not allowed to preachers of the gospel.

St. Francis Xavier's, N. Y.— Mr. Charles G. Herbermann has been elected president of the Alumni Association. — The students celebrated the Tercentenary in May.—The Holy Week services were better this year than ever, and the attendance of the faithful was much larger. The "Three Hours' Agony" was had this year for the first time in our church, and, we may say, for the first time in New York.

St. Inigoes.—As our theologians and philosophers will soon be enjoying themselves at the villa of St. Inigoes, we give a few points of history to guide those who are fond of looking back into the past. The first settlement was made by the pilgrims at St. Mary's City in 1634; the first chapel and residence of Ours were situated not far from the state-house, whose foundations are still pointed out. The chapel, a temporary one, was located in what is now the site of the barn of Dr. Brome; this chapel gave way to a larger one; the bricks for this structure were brought from England. No doubt, the graveyard was close by this second chapel. In 1705 the Fathers moved to St.

Inigoes and built the residence, which was burnt a few years ago, of the bricks taken from the chapel we mentioned above. A third chapel was built in Chapel field (near Mr. Raley's house); the foundations are still to be seen, about 400 yards from the tenant's house, on the road leading thence to the present church, which was built in 1820. In Chapel Field not far from the site of the old chapel we find the graveyard; here, and most likely at St. Mary's City, some of our Fathers are buried. The present residence of St. Inigoes is built of the bricks of the old one that was burnt down. We add for the antiquarian that the Potomac was called by the Spaniards the river of the Holy Spirit; they knew the Chesapeake as the bay of St. Mary's. In colonial times, Smith's creek was known as St. Elizabeth's, and Chapel Creek, as St. Luke's.—*See* LETTERS *for* 1880. — The old "Vesper Bell" now on exhibition at New Orleans belongs to St. Inigoes Church, and was brought from England by the first missionaries.—Kennedy in his "Rob of the Bowl" has many interesting things about St. Mary's City.

ST. JOHN'S COLLEGE, N. Y.—The Rector's feast was very becomingly celebrated by a literary entertainment on April 28th. Several other literary séances were successfully held during the year.

ST. LOUIS.—The Post-graduate course was mentioned in our last number. The success of the undertaking speaks well for the talent and energy of all connected with it. This year 44 lectures were delivered (public and private course); the lecturers were Fr. Thomas Hughes, Fr. C. Coppens, Fr. C. M. Charropin, Fr. John J. Coghlan, Fr. M. M. Harts, Fr. R. J. Meyer.— From July 1883 to July 1884 Ours heard 111,160 confessions in the church of the University. Seventy-four adults were baptized. There are 11 Sodalities in the church.—Fr. Coppens' book: "The Art of Oratorical Composition," is an excellent work, well-suited for our Colleges, and has the advantage of having been written by a Professor of great experience. It is publishd by Benziger.

ST. PETER'S, JERSEY CITY.— The Sodalities are doing good work.— The students of the College gave a successful dramatic entertainment on May 6th in the Academy of Music.

SICILY.—This Province has a large College at Constantinople; a new building is going up, which will save a rental of 23,000 francs à year.— A College has been opened at Messina and another at Aureale near Catania.

SCIENTIFIC.—Two papers were read in the "Circle,": "A rapid flight over an Aerial region," Mr. E. Reynaud; "Ornithology," Mr. E. Bernard.—A lecture with experiments was given Feb. 21st: "Special Adaptations in Nature, illustrated by Oxygen and Hydrogen," by Mr. C. Moulinier, assisted by Messrs. A. Dierckes and A. O'Malley. On April 28th Mr. T. Treacy lectured on "Diffraction of Light"; the Experiments were conducted by Messrs. J. A. Moore, J. De Potter and J. S. Coyle. Mr. C. J. Borgmeyer lectured on "Corals and Coral Islands." These efforts formed part of the monthly disputations.

SPAIN.—It is rumored that a public monument is about to be erected at Talavera to the great historian of Spain, Fr. John de Marianna.—The *Lettres* of the Province of Castile will soon appear and be known as *Cartas de Oña*. The first number will have many interesting letters from South America.—The Province of Toulouse has its Novitiate at Vittoria, as we stated before; twenty novices have been received and the house will soon be too small. The Fathers and novices are very much respected by the Basque people. Toulouse has several novices in Madura who there learn English and the language of the country; this is a necessity, as some take their degrees in the University. —At Uclès, the Toulouse Scholasticate, 34 of Ours were ordained in September. —At Malaga our residence was greatly shaken by the earthquakes from Christmas day until the second week of January. The Fathers could not sleep in the house at night, but went to one of the hospitals, this being considered safer. The College which is about an hour's walk from the city was not injured, though many buildings in the neighborhood were destroyed. For several nights the whole Community remained on the ground floor. The boys behaved very well, though much alarmed. We have every reason to be thankful to God that not one of the Community or of the boys was injured, though many persons were killed in the adjoining buildings.—All will be glad to hear that a royal decree allows the building at Loyola to be completed; it has remained in its present unfinished state since before the suppression of the old Society. It is thought that three years will be enough to finish the work. The people of Azpeitia were so much pleased with the news that they had a festival on the head of it, not omitting anything that perfects a Spanish celebration. They go in numbers daily to the chapel of St. Ignatius in thanksgiving for the favor.

THEBAID.—Fr. Michel Jullien of the Province of Lyons, in company with Mgr. Francis Sogaro, Vicar-Apostolic of Central Africa, and Mgr. Autoun Morcos, Visitor-Apostolic of the Catholic Copts, after a journey of ten days through the desert, succeeded in reaching the convents of St. Anthony and St. Paul in the Lower Thebaid. These convents are reputed to be the most ancient in Christendom, and they occupy the sites where the two holy patriarchs lived and died. Unfortunately these shrines are in the hands of the schismatical Copts; here the Bishops of the schism are educated. The visitors were kindly received and Mgr. Morcos gave the monks a short instruction in St. Paul's convent on the Primacy of Peter, exhorting them strongly to unite themselves with the Successor of St. Peter. The address was listened to with great attention and respect, and at the end all enthusiastically answered, *Amen, Amen.*—Fr. Jullien has written a very interesting account of his journey.

THEOLOGICAL ACADEMY.—*The following papers were read:*

The first day of Creation and Laplace's Theory...Mr. Hermann Meiners
The Exemplar Cause of the World.....Mr. Cornelius Gillespie
The impossibility of Eternal Creation .....Mr. Alphonsus M. Mandalari
The first four days of Creation and Laplace's Theory..Mr. Joseph Zwinge
Is the Doctrine of Subordinate Elementary Forms in the Human Body rendered untenable by the Definition of the Council of Vienne?.....Fr. John Scully

The Subject of the Sixth chapter of St. John.....Mr. Ferdinand A. Moeller
The Promise of the Eucharist (*John vi*) .....Mr. Michael P. Hill
The Pronoun in the words, "This is my Body".....Mr. J. F. Lehy
Transubstantiation.....Mr. E. J. Gleeson
Tertullian and Origen on the Eucharist.....Mr. Wm. B. Brownrigg

TURIN.—Has increased from 328 to 340 members. In California and the Rocky Mountains are 173 of its members. It has 15 Scholastic novices in Italy and 11 in California.—San José is put down as a Collegium inchoatum. —Fr. Cataldo whilst in Rome, in the interests of the Mission of the Rocky Mountains, was very kindly received by the Holy Father and Cardinal Simeoni. The latter in a testimonial addressed to European Bishops, speaks in the highest terms of the Society's work amongst the Indians, and urges the Ordinaries to allow such priests as are fit for, and willing to undertake, the labor to do so.

UPPER GERMANY. — This Province has 953 members, the largest in the Society. Last year there was an increase of 16 members. According to this year's Catalogue, 103 members are living *extra Provinciam*, and 353 do work on Missions, as follows: in the United States, 116; in Bombay, 80; Brazil, 68; Chili, 17; Denmark, 34; other places, 38. The success in Denmark and Sweden is very consoling; there are two residences, one at Stockholm, the other at Copenhagen; there is a college also at Ordrupshöj near Charlottenbund, Denmark.—The Province has 49 Scholastic and 35 Coadjutor novices. —Fr. Oscar Werner has published an atlas of Catholic Missions.—The *Stimmen* is always filled with leading and practical articles; the March number has a fine sketch of Herbert Spencer's moral system.—Fr. Witasse visited last year our old church at Cologne, which was closed to the public at the time of the suppression of the Society. It seemed to him that our Fathers had abandoned it but yesterday, as so little change was noticeable. He was allowed by the chaplain to see a cassock worn by our Holy Founder, with two autograph letters, a Rosary used by St. Francis Xavier and brought from the Indies, and the Crucifix of St. Aloysius Gonzaga. These relics are kept with great devotion in the sacristy of the same church.—Rev. Dr. Bagshawe, a chaplain in the English army, speaks very highly of the work of the German Fathers in Bombay.—*Letters and Notices.*

UPPER ZAMBESI.—As our readers know, this Mission was undertaken in 1879. In January of that year the first detachment of Fathers and Brothers landed at Cape Town, and thence proceeded under the guidance of Rev. Fr. Depelchin, the first Superior, by way of the Transvaal into the country of the Matabeles, a journey of four months by wagon from Grahamstown. Meeting with a kind reception from Lo Bengula, the native monarch, they established themselves in his capital of Gubulawayo. The following year Father Depelchin pushed on to Moemba where he established his first station. This was, however, soon broken up by the death of Father Terörde a few days after the departure of his Superior. Frs. Law, and Wehl died on the way to Umzila. Other stations have been equally fatal to Ours. The prospects are, however, quite encouraging. Fr. Weld is Superior of the Mission and has established a house of studies at Dunbrody, 15 miles from Port Elizabeth, South Africa. A recent letter thus speaks of Dunbrody: "We are now over

thirty in the Community and every year the number is likely to increase, as Dunbrody is intended to be the centre of the Mission." This year they have philosophy, a juniorate and the beginning of a novitiate. Next year philosophy will be completed and everything else will be in good order. This place is to train all the Zambesi missionaries; here they will imbibe the true spirit of sacrifice which awaits them in the interior. Dunbrody is situated on Sunday river, in the centre of a vast property over 20 miles in circuit. The estate of the Fathers raises a large number of cattle, has 300 goats, 70 ostriches valuable for their feathers, 80 oxen, etc., and this the result of six months work, since Fr. Weld's arrival. Thus we see repeated the slow but sure method adopted by Ours in Maryland 250 years ago; land and a church and then on to another settlement of the same kind, until numbers of centres of apostolic work are formed.

VENICE.—Has 322 members—increase in 1884, 8. There are 30 Scholastic novices at Porto Re near Fiume in Croatia. There are 68 of Ours employed in other parts of Croatia, Dalmatia, and Albania; there is a large College at Scutari in Albania.—Venice has a College at Cremona and 8 residences in middle Italy.—The Mission of Mangalore in India belongs to Venice and employs 34 members. Rev. Father Nicholas Pagani is Pro-Vicar-Apostolic in Mangalore.—From letters received by Father Socius from Sutari, Ours are doing good work in Albania.—Fr. Augustus Mueller writes from Mangalore that he is able to gain the confidence of the pagans by his knowledge of medicine and his book is a great help to the missionaries. The poor are at the mercy of the native quacks. The Father has not unfrequently 300 patients in a month. Father General allows him to do all the good he can in this way, in order to gain the souls of the pagans.

WASHINGTON. — Fr. Murphy has received a donation which will realize $20,000. The College and congregation are doing well. Fr. Maguire preached a retreat for the young men; he also took part in the great mission in the Boston Cathedral. — Of Fr. Schleuter's translation of the *Christian Mother* 16,000 copies have been sold in five years.

WYOMING.—Fr. Brenner writes from Lander City: "My school is finished; I have 30 children (11 of them Protestants) in my school, and I myself am schoolmaster 5 hours per day; so your Reverence knows I have little spare time. The public school was closed here 3 days ago *for want of scholars;* I have no want of them, but want of desks, since lumber cannot be had here, at this season, even for money, and the latter is also very scarce.".

YTU, BRAZIL. — Fr. Gallanti writes that Ours are requested to open two other Colleges nearer Rio than Ytû. He speaks also of the death of Father Charles Candiani. He was born, in 1813 in Milan, and was educated in the grand seminary. He was well known in Italy as the author of many works. He took part in several Catholic congresses and notably in that of Malines in 1863. In his fifty-eighth year he entered the Society, and in 1866 was sent to Brazil. The last fifteen years of his life were spent at Ytû. Before receiving the last Sacraments he expressed in a sonnet his great joy at dying in the Society. He again referred to this joy when the Sacraments were administered

in the presence of the Community. He was very fond of the young. Besides his published works, he left in manuscript a large dictionary in six or seven languages, an English pronouncing dictionary, and two volumes of poems.— Fr. Candiani died December 8th, 1884.

HOME NEWS. — We have reason to congratulate the Academics for the amount of work done. Since last October, 75 papers have been read and discussed; of these, 25 were by the theologians who have but one Academy. The philosophers wrote 50 papers, but they had an Academy for each class, besides a Scientific Circle.—The Fathers of the theological commitee have had two series of meetings since January.—The new building for shops is finished. —Some improvements will be made in the College during vacations. —Our parish church will be ready, we hope, by autumn. The corner-stone was laid by the Archbishop on the 31st of May.—Fr. Socius gave for the Community his lecture on Paray-le-Monial.—Fr. Piccirillo lectured several times concerning his visit to the Exposition in New Orleans.— The Cuneiform Inscription deciphered by Mr. J. F. X. O'Conor of this house is also published in the April number of the *Hebraica*, Chicago.—Fr. Emilius de Augustinis, our matin professor of dogma, will represent, by the appointment of Rev. Fr. Vicar, the English Assistency on the Committee that will meet July 31st in Fiesole to arrange a new plan of theological studies for the Society.

D. O. M.

CATALOGUS NOSTRORUM

Qui in Missionibus versantur ineunte anno 1885.

	MISSIONES	PROVINCIÆ	NUM.
	IN EUROPA		
1	Constantinopolitana	Sicula	23
2	Helvetica (Switzerland)	Germaniæ	16
3	Illyrico-Dalmatica	Veneta	4
4	Insularum Ægæarum (Syra, Tinos)	Sicula	18
			61
	IN ASIA		
5	Armenica	Lugdunensis	24
6	Bengalensis	Belgica	95
7	Bombayensis	Germaniæ	80
8	Madurensis	Tolosana	102
9	Mangalorensis	Veneta	34
10	Nankinensis	Franciæ	133
11	Syriaca	Lugdunensis	140
12	Tchelicusis	Campaniæ	51
			659
	IN AFRICA		
13	Ægyptiaca	Lugdunensis	42
14	Algeriensis	Lugdunensis	29
15	Madagascariensis cum Mauritius et Réunion	Tolosana	74
16	Zambesensis	*Missio*	50
			195
	IN AMERICA		
17	Æquatorialis	Toletana	145
18	Brasiliensis Meridionalis	Germaniæ	68
19	Brasiliensis Septentrion. et Centralis	Romana	52
20	Californiensis	Taurinensis	142
21	Canadensis	Angliæ	199
22	Chilo-Paraguariensis	Aragoniæ	184
23	Cubana	Castellana	54
24	Buffalensis	Germaniæ	116
25	Guianensis Britannica	Angliæ	14
26	Hondurensis Britannica	Angliæ	8
27	Jamaicensis	Angliæ	10
28	Marañonica	Toletana	8
29	Montium Saxosorum	Taurinensis	53
30	Neo-Aurelianensis	*Missio*	168
31	Novi Mexici	Neapolitana	93
32	Panamensis	Castellana	98
33	Peruviana	Toletana	24
			1436
	IN OCEANI INSULIS		
34	Australiæ Orientalis et New Zealand	Hiberniæ	36
35	Australiæ Septentrionalis et Meridionalis	Austro-Hung.	37
36	Indiarum Orient. (Sumatra, Floris, Taya et Borneo)	Neerlandiæ	35
37	Philippina	Aragoniæ	117
			225
	Universi...		2576

SUMMARIUM

Provincia Angliæ	131	Provincia Lugdunensis	235
" Aragoniæ	301	" Neapolitana	93
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" Campaniæ	51	" Sicula	41
" Castellana	152	" Toletana	177
" Franciæ	133	" Tolosana	176
" Germaniæ	280	" Taurinensis	196
" Hiberniæ	36	" Veneta	38